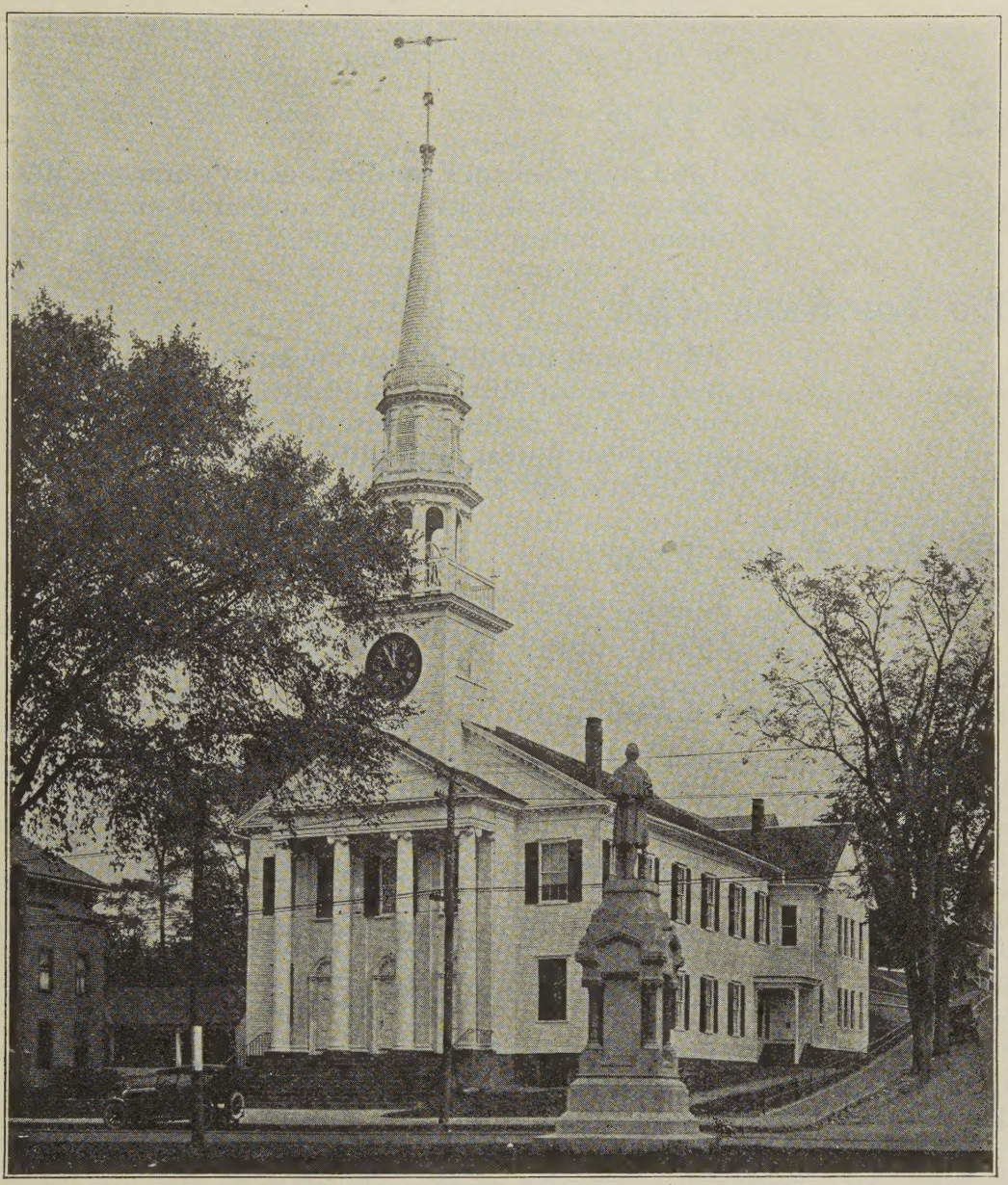
The Congregationalist

Vol. CIX No. 22 May 29, 1924



(Photo by A. J. Tefft)

Congregational Church, Southington, Connecticut

Rev. R. G. Pavy is the minister

A Get-Together Conference on Labor Unions

By Horace G. Hoadley

The Child and the Bible, by Mrs. Harold Tomkinson

Speak Up for the Church!—An Editorial

The Society Which Starts Things

Do You Know That

Congregationalism is responsible for 1,375,000 of the 27,000,000 of children and youth of our country who do not go to Sunday School?

Do You Know That

The Sunday School Extension Society starts over 100 Mission Schools every year and that thousands of communities are waiting for help?

Do You Know That

102 Congregational College Young People have been started out for Missionary and Religious Educational service in 31 states? These 61 young men and 41 young women went forth with the challenge: "Using My Life Where It Will Count For The Most."

Do You Know That

52 such young folks have been appointed for the summer of 1924, and are now ready to start out for service?

Do You Know That

June is the month for placing special emphasis on Sunday School Extension work, and that the Second Sunday in June is Children's Day?

If Ye Know These Things Happy Are Ye If Ye Do Them

Every Congregational Sunday School is urged to take a special offering on Children's Day.

Every Congregationalist is asked to consider the needs of the Society Which Starts Things, by making a special offering some time during June.

HELP START THINGS

GIVE MORE THOUGHT TO CHILDREN

$5 will provide a visit to a needy school and perhaps save its life.

$10 will start and furnish a summer school.

$25 will start a new school and maintain it for a year.

$250 will put a college student into the field for the summer.

GIVE THE YOUNG PEOPLE A REAL CHANCE

Please make all checks payable to

The Congregational Sunday School Extension Society

289 Fourth Avenue, New York, N. Y.

The Congregationalist

Continuing *The Recorder* and *The Advance*

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The Editorial Outlook

Americanism: Spurious and Genuine

THE *Pawtucket Magazine,* organ of the Pawtucket, R. I., Chamber of Commerce, in recent editorial reference to the Civic Theater, the splendid project in Americanization in which Rev. J. D. Dingwell has been the initiating and moving spirit for the last ten years, said some plain and needed words regarding the whole problem and its general neglect since the war. The editorial says:

Americanization programs are, in reality, a new element in American life. Previous to the World War, such programs were practically unknown. They were adopted in many cities, however, as a sort of war measure and a majority of these cities have failed to carry them through now that the War is over. Educators agree that such programs were pedagogically unsound and that they were based upon a wrong motive. They were adopted only as a protective measure.

In Pawtucket the motive is genuine. Our people hope to be of greater service to the immigrant family, to show a "friendly, neighborly spirit" toward those who have adopted America as their home, to show by precept and example the desirability of American standards, ideals and methods, and the value of American citizenship. They hope to reach the person of foreign birth through two chief methods: (*a*) the mass meeting, where all may meet together and experience comradeship and friendliness; and (*b*) individual contact with loyal American volunteer workers, who shall visit the homes and provide free teaching in English, citizenship and housekeeping, and through the service of free legal aid in securing citizenship papers.

In Pawtucket over one-half (it has been estimated as high as 65 per cent.) of the people are either foreign-born or of foreign parentage, yet the city, due largely to Mr. Dingwell's spirit and energetic leadership, is probably far in advance of the average American community in meeting the problem. The issue of the *Magazine* containing the editorial from which we have quoted contained also an extensive account of the Civic Theater, several thousand copies of which, we believe, have been reprinted and distributed at the instance of the Chamber of Commerce. It is alike creditable to the commercial leaders in the community, and a tribute to Mr. Dingwell's work, to find the local attitude thus favorable. *The Congregationalist* hopes shortly to present a special article telling the story of what has been done in Pawtucket.

A Notable Example in Catholicity

OUR attention to the *Living Church's* gracious compliment to *The Congregationalist,* to which editorial reference is made, was first called by the honored veteran of the Massachusetts Home Missionary Society, Dr. F. E. Emrich. Dr. Emrich mentions that he is a regular reader of the High-Church Episcopal organ, which is sent him by a friend. A day or two after receiving Dr. Emrich's note we sat in the Massachusetts Home Missionary Society's annual meeting and heard Dr. Emrich's beautiful prayer. The reader of the High-Church organ, himself a convinced and loyal Congregationalist, prayed most sympathetically for "the other branch of the Congregational fellowship," the Unitarians, meeting in Boston, and for the Universalists, meeting at Providence. What a rich, trustful, and gracious spirit does this reveal! Dr. Emrich is the last man among us to be accused of any heterodoxy, and especially of any lack of sympathy with the organizations and traditions of the past, yet here is a spirit that because of its purity of love and the frank simplicity of its response to the teachings of Jesus Christ just naturally finds itself in harmonious relation to every good impulse and activity of others. Is not that the Christian way? Would not its practice by all Christians make their lives as spiritually serene as that of this saintly man of Massachusetts? And would not the church be freed from its handicap and limitations and be capable of loftier visions and immeasurably richer service if, even for a generation,

the catholicity of Christian love could really be allowed to prevail in the hearts of all who call themselves Christians?

Religion and Theology

IT is interesting to find how many Congregational ministers in various parts of the country are regularly contributing to, or conducting departments in, their local or district newspapers. We have been hoping some day to have an *Editors' Number* in which there might be a symposium of these various voices, or pens. One of the very striking contributors of this sort is Rev. David C. Torrey, of Jaffrey, N. H. Mr. Torrey's weekly *sermonettes* are notable for their brevity and point; they strike home and they strike quickly. We are not sure that in the following one, entitled *Religion and Theology,* Mr. Torrey has been entirely fair toward *Theology,* which though much abused has its rights; but we are sure that its positive truth is vital and well expressed:

It will save people a lot of perplexity, confusion, conflict and pain in the shift of religious thinking which is compelled by an age of discovery and reason, if they will make a sharp distinction between the religion of Jesus and the theology of Christianity. The religion of Jesus was faith in God, a person with a Fatherly feeling toward his children, and with whom his children may establish a personal and intimate relationship by prayer. Jesus' religion was a "new birth," a spiritual birth or transformation, which comes with the act of yielding the heart unreservedly to God, and which consists in changing the natural human selfish principle of action into love. The religion of Jesus is love manifesting itself in the Golden Rule, in helpfulness, brotherliness, internationalism, the kingdom of God. In contrast to this the theology of the Christian church is a strange Persian-Babylonian-Hebrew-Greek-Roman intellectual mixture, largely untrue, corrupting and deadening. Down with the theology of this sort! Up with the religion of Jesus!

Conditions in Palestine Improving

AT the request of the Federal Council of the Churches a visit of inspection to Palestine was recently made by Oscar S. Straus, our former Ambassador to Turkey. His report, as presented in a recent issue of the *American Israelite,* was on the whole encouraging. He praised highly the present administration of Palestine by the British. "I went all over Palestine," he said, "from Dan to Beersheba, and visited most of the Jewish colonies and settlements, which number sixty-two in all. I found conditions much more hopeful and advanced than I had anticipated and a fine spirit of sacrifice and devotion among the settlements, where modern scientific methods are fast replacing archaic methods still employed by the Arabs, as 2,000 years ago."

Concerning Zionism, he said, "The Zionists have performed a great service in the past in promoting the cause of the restoration of Palestine, but that now has been superseded by the condition of Palestine under the British mandate. In selecting Sir Herbert Samuel, an experienced British statesman, England has placed at the head of the Palestine Government probably the best qualified man in the world to administer an orderly government with equal rights to all races and creeds."

The disturbing element in Palestine is the attitude of the Christian Arabs who are constantly plotting against France and Great Britain, encouraged by Mustapha Kemal. It is their hope that they may add Syria and Palestine to the Arab Kingdom. Mr. Straus interviewed Hussein, King of the Arabs, and pointed out to him that "Palestine under the mandate had made more progress economically, industrially and governmentally in five years than in 500 years under Turkish and Arab rule."

Are Things "Put Over"?

THE passing of the Bonus Bill by both Houses of Congress, over the President's veto, affords an occasion for reflection upon the claims and accusations commonly made in relation to legislative and governmental activities today. In spite of the appeal of many readers to come out pronouncedly in favor of the Bonus and the appeal of an equally large number of readers to come out as unmistakably against the Bonus, *The Congregationalist,* under its present editor, has persistently refused to take sides upon the issue of the Bonus itself. This has been due, not to any desire to "play safe," or to any hesitancy about giving offence even to large numbers of readers, when it is necessary or advisable in pursuit of editorial policy, but simply to the fact that it does not seem to us either the inherent or necessary policy of a religious newspaper to take sides upon every question of industry, finance, and politics. There are issues that clearly and unmistakably involve moral and spiritual considerations; there are issues into which such considerations may be properly or wrongly introduced; but there are also issues that are primarily to be determined upon general grounds of judgment and good policy in relation to which nobody can claim with justice that God is on the one side and the devil on the other. *The Congregationalist* is not the personal organ of the editor, or of the editorial group. It is the organ of the Congregational Churches, or of the Congregational fellowship, and in the main it should not feel called upon to take a pronounced stand upon political or public issues in relation to which the church as such is not called upon to commit itself as definitely. Our collective Christian responsibility, rather than our individual opinions, should be our quest and our guide.

It is fitting, however, that a religious newspaper should deal with the backgrounds of life as they affect the practical attitudes of men as Christians and citizens. It is not the part of a religious newspaper to dictate to citizens how, and for whom, they should vote; but it is distinctly and essentially the part of a religious newspaper to help to train citizens in capacity for intelligent choice, and to help toward that attitude and viewpoint that may produce wisdom and knowledge in relation to practical issues.

It is from this standpoint that one is moved to moral and social reflection upon the passing of the Bonus Bill. A common criticism of the ultra-radical, and of many not in that group, is that government today is dominated by the "big interests," especially by "Wall Street." Who has not heard the soap-box orator ramming this plausible criticism down the throats of a gaping crowd? But what becomes of the claim in the light of the cold fact? The "big interests" and Wall Street were surely sufficiently against the Bonus—rightly or wrongly we

shall not say, though we are by no means assured that a thing is *right* simply because the "big interests" happen to oppose it. The point is that with all the strength of the financial opposition, with the power of the President's veto behind it (there is no evidence that President Coolidge in his veto acted under subservience to the "big interests," or from any motive other than his own honest convictions and his sense of the public good), the Bonus Bill actually passed, showing just how little Wall Street actually counts under some circumstances. We ought to hear less of the wail about "big business" ruling the country.

But what power has proved dominant in the present instance? Is it the power of a strong, persistent, organized, and aggressive minority? In short, is the Bonus Bill something that has been "put over"? It should be remembered that it is precisely this charge that the "wets" bring against Prohibition. The implication in both cases is that legislators have not voted according to their honest convictions because they have feared the electorate. But if the majority have been against Prohibition as the "wets" so persistently claim, why should legislators have been so fearful of the minority? Would it not naturally have been to their advantage to curry favor with the majority, rather than with the minority? The same thing may be said regarding the Bonus Bill.

The whole situation occasions much reflection. The editor, and the philosopher, cannot always gauge public opinion more accurately than the politician. If we were to judge by those with whom we come in contact, not editorially but personally, we should say that the vast majority were opposed to the Bonus Bill, but one cannot estimate the country and electorate as a whole by the small section of it nearest at hand. Have the politicians, as people to be re-elected, in the matter of Japanese exclusion, the Bonus Bill, shall we say even Prohibition, and various other matters, to which there has been vigorous opposition, rightly estimated where the majority of the electorate stands?

If so, apart altogether from the inherent worth or weakness of various measures, it would seem that the only way of effectually securing a certain course of action is to change the minds and convictions of the electorate. One trouble is that in most elections issues are so inevitably mixed and confused, and voters cannot register their clear will on any one measure, unless they deem that measure the sole issue and vote regardless of every other. This is the power of minorities and "blocs," who to attain their own object become a sort of balance of power transferring their support to any candidate who will do their bidding. A candidate, or a party, under the circumstances, will often adopt a policy known to be against the will of the majority because the small section whose votes are won will be sufficient, in the divided condition of the majority against that particular policy, to decide the election.

How are we to solve these vital problems of democracy? How can we make sure what is the will of the people? And how can we make sure that the will of the people shall prevail? And how—and this seems the deepest problem of all—can that will be made an intelligent, considerate, and righteous will? It is easy to say that things are "put over," but as we have remarked before, quoting somebody else, "the trouble with representative government is that it is *representative.*" Government with difficulty rises higher than the people; are we justified in concluding that it ever falls below the level of the electorate? Possibly so, but it is because the level of the electorate is both low and not very clearly registered. Those who have the best interests of the country at heart must not forget that it is the effective, articulate, and registered will of the people that counts. The only way of real progress is to influence the people.

A Journalistic Ideal

THE *Living Church* (Milwaukee) makes the welcoming of a new editor, Dr. J. B. Dunn, to the *Southern Churchman,* the occasion for a notable editorial leader on *The Church Press,* in the course of which *The Congregationalist* among weekly religious newspapers is singled out for unsual comment. The editorial says:

The religious press has not invariably shown to the world an example of the highest tone in journalism. Here and there we find such periodicals as *The Congregationalist* and the *Christian Union Quarterly* which are invariably models of courtesy, as of literary excellence, but not many religious editors so generally evince the control that the editors of these journals seem to have acquired for themselves. It is a rare art.

The Congregationalist appreciates these words of tribute, especially from a contemporary that stands ecclesiastically, as the organ of High-Church Episcopalianism, at the opposite pole to ourselves. We reciprocate very heartily that disposition to recognize the high sense of honor and holy purpose that actuates men of very different attitudes and viewpoints. The reference to ourselves, however, is not the most notable thing in that editorial. The words of commendation, which we have quoted, follow a very frank and accurate statement of editorial ideals and difficulties. The writer refers to the "dangerous facility" of "easy writing," and says, with a correctness that our experience thoroughly confirms, that most errors of statement and of judgment are due to the hurried conditions under which much editorial work is inevitably done. Much that appears would undoubtedly be suppressed or revised if more time were available for writing, or if, as is more important, leisurely consideration were possible between the moment of writing and the time of final revision or publication. The *Living Church* says:

A man must be an editor for a good many years before he finally gains a real editorial perspective—if he ever does. He must learn that many of his most "clever" productions are better fitted for the waste basket than for the editorial page. He must acquire that courage which enables him not to say the "smart" thing that is bound to sting. He must learn that personalities are very seldom justified in editorial writing and spiteful personalities never. Reviled—as every editor is—he must learn to revile not again. He must not pity himself when others speak unpleasantly of him, as they will, but will learn thereby not needlessly to hurt others. Living in an atmosphere of controversy, constantly reading ill-natured things that even religious papers feel it useful to say about positions differing from their own and about the men who hold to those positions, the wise editor must learn that most of these ought to go unanswered, if only because those who see the attack would, for the most part, not see the defense, and others are not

interested. The editor's own experience will assist him to obtain a true perspective.

These are wise words, and they constitute an ideal that we of *The Congregationalist* have ever set before us. On the editorial desk at present are editorials that we should regard as of more interest journalistically than any that we have ever published. In spite of the fact that much time and care was spent upon them they have been carried over from week to week, and they will probably never appear. Why? Because, though written in good spirit, and though thoroughly justified by the statements and circumstances that evoked them, they represent a controversial and bantering note rather than an impulse of pure construction. Just as it is far easier to argue about works of art than to create them, or to talk about religion than to live it, so it is far easier to write about what some one has said or done, particularly when one writes without restraint of humor or criticism, than to make one's own direct, constructive contribution to the Kingdom. The editor given to "lambasting" other people who admitted that he did his "best writing" in that vein was not exceptional. It is for every editor the line of least resistance and that of the easiest compelling of the interest and attention of readers. But it is not often, in fact it is seldom, the line of highest endeavor and truest work for the Kingdom. And it is the interest of the Kingdom that in press, in pulpit, and in every progressive agency, must dominate every other interest and consideration. Hence *suppression* is as much a Christian duty as *expression.* It is a duty that we are striving to practice, and, if some reader should feel that we ought to practice it more assiduously, may we reply as Beecher replied to the brother who criticized him for using too much humor in the pulpit: "You do not know how much I repress."

Congregationalists Against War

WHEREVER Congregationalists get together in these days discussion inevitably turns upon the question of what can be done to rid the world of the curse of war, both in practice and as a part of the world-system of political and social organization. This is as it ought to be. There is no subject upon which the conscience of the Church should be more vitally aroused nor to which the thought and reason of the Church should be more zealously applied. Wherever the question has arisen there has been keen and prolonged debate, for in all its practical bearings and in its historical and political backgrounds it is an intricate question about many details of which men are bound to differ. But more important than the actual wording of resolutions is the fact that resolutions against war should be considered and passed. The formulation of Christian thought upon the subject of war, and the suggestion of specific attitudes and policies is valuable, but best of all is the evidence that the Church in expression and action is awakened to its responsibility for fighting an ancient and deeply entrenched evil.

Many more resolutions against war have come to *The Congregationalist* than we have been able to publish. Individual churches, local groups, associations and conferences have taken widespread action, differing in expression and detail, but to much the same practical effect. We publish in this issue the resolutions of two important State Conferences—of Vermont and Illinois. These are typical. They are sufficiently alike to indicate the common conscience of the Church against war, and they differ sufficiently to indicate the divergence of judgment and expression on some practical points. Dr. C. C. Merrill in sending the Illinois resolutions says that "in some respects they mark an advance over previous utterances." The first paragraph is somewhat new in the form expressed and the last paragraph is significant. In the Vermont resolutions, which evoked fairly sharp and lengthy debate, no change was made from the original draft except in paragraph four of the introduction, by inserting the words "in our individual capacity" and the provision for referring the statement back "to every Congregational church in the state for its endorsement."

Both sets of resolutions seem to avoid commitment to the extreme theoretical "pacifist" position. It is doubtful whether resolutions expressing such commitment to a Tolstoyan or Quaker attitude of non-resistance would pass in the average representative church assembly, though an increasingly large number of Christians seem to be adopting that attitude individually. We have never been convinced of the correctness of that position though it has always seemed to us that the Church's chief danger has not been that of becoming too pacifist, but that of being the too subservient and too compliant ally of the State, which is itself not incapable of becoming the too subservient and too compliant ally of selfish and partisan interests and of inflamed and prejudiced popular opinion. As a light and guide to society the Church has her own special task—a higher and holier task than that of the State, until the State is wholly Christianized in spirit and purpose. In view of this the introductory statement in the Vermont resolutions is welcomed as a clear and vigorous utterance.

The Vermont statement also stresses an important point that was very ably discussed by Dr. Charles E. Jefferson in his article, *Our Pagan War-Creed,* in the *Christian Century,* of February 28. This is the protest against the plea that war is "inevitable." Dr. Jefferson's words may be here added to those of the Vermont Statement. Dr. Jefferson wrote:

> That war is inevitable is the most appalling form of heresy to be found today in the Christian Church, and the most pernicious error which is at work among the nations of the earth. Until this heresy is gotten rid of the Church of God cannot do its appointed work, and until this error is driven out of the world's mind, all our life will be bound in shallows and in miseries.

The entire article by Dr. Jefferson was one of the strongest and most definitely practical statements upon the whole subject of war and peace that we have seen. We are not sure whether the article has been republished, but it ought to be republished and given wide circulation throughout the churches. No man has authority to speak for Congregationalists or for the Congregational churches, but the resolutions that are appearing where Congregationalists get together make it evident that in bringing the full power of his faith, logic, and eloquence to bear against war the eminent preacher of Broadway Tabernacle is proving not only a true, but likewise a representative, prophet.

Speak up for the Church!

An Editorial Message

IT is regrettable that every church-member in the land could not have heard the vigorous words of Dr. Raymond Calkins, uttered at the Massachusetts Congregational Conference, in protest against the prevalent tendency toward pessimistic criticism of the church. Dr. Calkins' address was timely and to the point. If a business man, said Dr. Calkins, were to talk about his business the way some ministers talk about the church he wouldn't have a business to talk about any longer than some ministers have a church.

But Dr. Calkins based his case upon something much more solid than mere psychological attitude. His address was a presentation of the solid grounds for rejoicing in and glorifying in the church, and not, as too often happens, when men "defend" the church, a sort of Couéizing of a supposedly bad situation. Dr. Calkins waged an aggressive war from first to last upon the decriers of the church. He has no patience with those who think that formerly we had wooden churches and granite ministers but that now we have granite churches and wooden ministers. The fact that a church may have been filled a hundred years ago, whereas now it may have many vacant pews is not in itself an evidence that the church has deteriorated. It is not numbers, but vision and purpose, that constitute the criterion of a church's life.

Attendance at church services, Dr. Calkins suggested, is not in at all as deplorable a condition as some critics would imply. Under the greatly altered environment of life as contrasted with that of former times the wonder is not that so many people fail to attend church today, but that so many actually do attend with regularity. Church attendances show a most favorable comparison with attendances at other gatherings which are popularly supposed to be displaying a most active and aggressive life and which are often extolled to the church's reproach.

The agencies of welfare work and charitable enterprise which the unfavorable critic often praises at the expense of the church, as Dr. Calkins finely showed, depend almost wholly on the churches and church people of the community for their support. If anybody in modern America has any scheme for the benefit of any part of the world or of the human race, his first concern is to enlist the moral support of the churches. And the financial support comes largely from the same source. Dr. Calkins told how in a former pastorate a deacon had come to inform him that the church must take up an offering for a tuberculosis sanatorium. Dr. Calkins informed the deacon that no such offering would be taken, that the tuberculosis sanatorium was undoubtedly worthy of support but that as his church people had been appealed to for missions and all manner of distinctively religious enterprises the philanthropic people outside of the churches might well be looked to in behalf of the sanatorium. The deacon looked on him with compassion and assured him, "Young man, you have a great deal to learn. There are no such people outside of the churches."

There are, of course, notable exceptions to that sweeping statement, but one would find outside of church circles few generous givers to benevolent and charitable objects who had not at least been under church influence, either through parents associated with the church or through training in institutions where the ideals and atmospheres were directly the product of the church's activity and influence.

Dr. Calkins stressed the dangerous situation confronting America in the prevalence of crime, particularly of juvenile crime, and the non-enforcement of law. Whether it was right or wrong, we must face the fact that the writing of the Eighteenth Amendment into the Constitution was a serious matter—just how serious was not generally realized. In these perilous days one must remember that the church was the one institution that stood firmly and continuously against crime.

But Dr. Calkins struck his deepest note in his reference to the depth and permanency of human need and to the church as the abiding agency that could meet that need. Here is the assurance of the church's continuity and power. Weakly, ineffectually, as the church has proclaimed and applied the Gospel, through her chiefly has a sinful, suffering, and needy world been brought in touch with the Master. If the church has failed, all other agencies have failed more signally and completely. But Dr. Calkins is right in his insistence upon the fact that the church was never nearer to Christ than at present—never so vitally concerned about understanding him and proclaiming and applying his teaching in social, as well as in personal, life.

Judged with reference to the past in one's outlook on the church there is no place for pessimism. Judged with reference to other institutions and agencies who can honestly claim that the church has any rival in moral and spiritual influence? It is only when judged by the high standard that she herself inculcates that the church may be found wanting. The greatest and best part of her journey is ahead of her. But it is in her ability ever to evolve a higher standard than that to which she has attained, a standard by which she herself is judged, that constitutes the permanency and the inevitably progressive character of the church. The evidences of her moral and spiritual virility are found in the sureness with which she produces those who are constantly endeavoring to lead her to a higher plane. Dr. Calkins is right. It is time that church people ceased sounding the doleful strain themselves, and time that they challenged the croaking diatribes of others. Let us speak up for the church! It is not by mournful condemnation of the church for what it is not, but by frank recognition of all that is good in what the church is, and in what the church has done, that we are going to see the church in process of becoming, and of accomplishing, something better. Her ideal and her goal subject the church to criticism, but they are her glory and her surety.

From Our Western Editor

Farm Politics in the Northwest

A New England friend wants to know what chance Mr. Coolidge has to receive the vote of the Northwest for election to the Presidency. This New Englander cannot understand why the farmers of the Northwest have become so radical and are so antagonistic to the Republican Party. To those of us who know the section intimately the development of this radicalism is not strange. It has its roots in the experiences of the farmers during the last ten years. North and South Dakota, Montana, Idaho, and parts of other states, are suffering from financial depression on account of crop failures and low prices. For nearly ten years some of these states have not had a good crop. During the era of high prices at the close of the War they received little money because they had so little to sell. If the farmers have a good crop nowadays, they frequently do not receive enough for it to pay the costs of production. It is literally true that farmers again and again ship produce which, when sold, leaves them in debt for a part of the freight. In some of these states many banks have been compelled to close—not because they were insolvent—they have plenty of assets—of the frozen variety.

Many of the farmers in the Northwest are bitter because they know that while their section is suffering from depression, the great industrial centers are comparatively prosperous, and they also have in mind that while they receive the minimum for their foodstuffs, the consumer pays almost top-notch prices for what he eats. They cannot understand why there is so great a difference between what they receive for foodstuffs and what the consumer pays.

A visit to our cities by the farmers must make about the same impression upon them that visits to Samaria made upon the Prophet Amos, 750 B. C. He found that the people of that city had wine by the bucketful, ivory couches and other fine furniture in their homes, and he observed ease and luxury almost everywhere. The farmers of the Northwest who visit our cities find folks driving expensive cars, they see young and old wearing costly garments, and if there is not plenty of wine in evidence, there is much of easy spending. They find multitudes living in expensive apartments and costly hotels, and it is not hard for them to see the discrepancy between much of the city life and the poverty and hard labor of their own existence. Somebody asked the other day to what port missing automobiles which had become too old for city use were going. They are found among the farmers of the Northwest, for many of them are driving Fords of the vintage of about 1912. Amos saw in Samaria the oppression and hardships of the poor. This situation is present in our cities, but perhaps the farmer does not see it. It is well within the bounds of the truth to say also that many of the young people of the poorer class in our great cities do considerable extravagant spending.

McCutcheon has a cartoon in the Chicago *Tribune* entitled, "The City Feller and the Farmer." His picture shows a prosperous-looking city man seated in a costly car talking to the farmer as they both look out upon the farm lands before them. The dialogue given with the cartoon is this:

THE CITY FELLER: "Say, what are you farmers all the time belly-achin' about, anyway? You've got the best life of anybody! Free and independent, your own boss, lettin' nature do all your work for you. Out in the open spaces, surrounded by birds and plants and flowers, with fresh air and clean living, away from the crowded city with its din and dirt, and hurry and smoke, and high prices and stale vegetables, and bad air and stuffy flats, and crime and murderous traffic! Why, say, you don't know when you're well off! You're the mainstay of the nation!"

THE FARMER: "Thanks for them admirin' words, mister. I reckon maybe you'd like to swap places with me—give up your city life and come out here an' try farmin' a spell?"

THE CITY FELLER (bursting into a cold perspiration): "Oh, no, no! You misunderstand me. I just wanted to show you what a swell life you lead. Always sure of your three square meals a day, and not a blamed thing to worry about."

THE FARMER (slowly): "Well, it wouldn't be entirely accurate to say we've got nothing to worry about. O' course it's a rosy life out here in the great open spaces where men are scarce, but just now we're worryin' about this long, cold, wet spring; then we'll have to worry about the likelihood of a killing frost; then, in the summer, we worry about long, blighting droughts, an' plagues of army worms, or locusts, or chinch bugs, or a shortage of labor, or keepin' our boys on the farm, or epidemics among our stock, or workin' from sunup to dark, or poor prices for our products an' high prices for our supplies, or marketin' our stuff without havin' all the profits squeezed out by a lot of middlemen, or renewin' our notes an' gettin' the mortgage extended, or one little thing or another. Otherwise life on the farm raisin' nice things to eat for you grateful and appreciative city folks is just one long delirious dream of bliss and rapture."

This contrast in the manner of living has made the farmers of the Northwest bitter. They talk much about the "Eastern Plutocrats" and the "Wall Street Barons," and they think that the Government should do something to give them a better chance. It is not too much to say that the tenant farmer of the Northwest is having as difficult a time to exist as any class of our citizens. Herein lies the reason for the Non-Partisan League and other radical movements of the Northwest.

President Coolidge is undoubtedly right in refusing to adopt any get-rich-quick methods for helping the farmer. On the other hand farmers are getting very impatient—they have been waiting a long time for something to happen. The last time I heard Booker T. Washington speak, he told his story of a load of hay. A Southern farmer and his son started to town with a load of hay. After awhile the boy appeared at the home of the townsman who had bought the hay and brought the news that the load had overturned on the road. The townsman's wife had just called that dinner was ready, and in spite of the protests of the boy the townsman took him in to dinner. While they were at the table the boy kept saying that he was sure his father would not be pleased to have him stay for dinner, although the townsman had promised to go immediately after dinner to help re-load the hay. Finally he inquired of the boy, "Where is your father, anyway?" "He is under the hay," the boy replied. That's the location of the farmer of the Northwest and naturally he isn't very happy.

It does not sound well for the farmers of the Northwest to hear that a reactionary such as Theodore Burton has been chosen to make the keynote address of the Republican Convention; he thinks that Borah would have done it better. The farmers for the most part believe in President Coolidge, they admire his reticence and his courage, but they want something done to help them. They are not exactly sure what it ought to be. It is this feeling that makes LaFollette a menace to the success of Coolidge. If he is able to bring about a division of the progressive vote, so that the election shall be thrown into the House of Representatives, the situation will be serious for Coolidge. The latter was strong enough to beat Hiram Johnson in his own state of California. Some one has called attention to the fact that out there even the automobile licenses read, "Cal 1924." This is not to be taken as forecasting the election of "Cal" to the presidency.

It is not easy to see just what the administration can do immediately to relieve the farmers. A reduction of freight rates might help a little, but it would greatly handicap the railways. The great trunk lines of the West are just beginning to find themselves after the lean period which preceded the War, and are slowly recovering from the effects of Government control during the War. Many of them are spending large sums of money to bring their equipment up-to-date, so that they can adequately serve the transportation needs of the country. It would be a calamity to all concerned to stop their program. Perhaps the Government can help the farmer by making better provisions for marketing and by aiding him to do more efficient farming. This will take time and the election occurs in November. Will the farmers take Mr. Coolidge on faith?

Chicago, Ill., R. W. G.
May 20, 1924.

My Power

By Earl W. Hildreth

I met a little boy today.
He left his happy mates at play,
Climbed on my knee, and begged to know
What made the leaves blow to and fro.

I felt, with his round eyes on me,
That while the leaves might have a tree
To hold them as with open eye
They gazed into the sky, yet I

Held something far beyond a leaf,
With look kept high by my belief;
If shunned, it would without a sound,
A leaf that dreamed not, seek the ground.

The Three Great Surprises

Jesus' Commandment Applied to Life

By Nathan Söderblom, Archbishop of Upsala, Sweden

A sermon preached in Appleton Chapel, Harvard University

THE story told by Jesus about the judgment in St. Matthew 25: 31-46 on the sheep and the goats is full of surprises. There are three great surprises.

The Self-Satisfied

1. The first surprise is the astonishment which we hear from both sides.

(*a*) Those on the left side ask in their surprise, with a tone of reproach: "Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" They were all right; they had never done anything that could exclude them from the good company in church and society. They had fulfilled their duties and they enjoyed an excellent reputation not only in their own judgment but also in the eyes of their fellow-men. There must be some mistake in the judgment pronounced on them by Christ.

In their own eyes they were righteous; yea, no blame was attached to them. Such people will readily confess that they are sinners, too, full of sins, because it belongs to piety to confess sinfulness. It is very easy to complain in general of sins. But it is quite another thing to confess and repent one single transgression or shortcoming. You remember the dying old lady who complained to her pastor of her sinfulness. He, satisfied, took up the thing in earnest and told her to ask forgiveness from her neighbor woman for all slander and jealousy. "Oh, no," the tone changed suddenly, she had nothing to repent for, but her neighbor on the contrary ought to confess her guilt.

The gospel shows us that nothing displeases Jesus more than self-content and self-conceit. Emerson said that the greatest service one man can do to another is to awaken in him the ferment of discontent. Invited to give his opinion on his court preachers the French King said, "I am always satisfied with the one, but the other makes me dissatisfied with myself." No one can give to himself that longing, that hunger and thirst. Because it means that man forgets himself for an ideal.

(*b*) The astonishment is exactly as great on the other side, but without the slightest reproach. There must be an awful mistake. "Lord, when saw we thee hungry and fed thee, or athirst and gave thee drink?" They had never done anything like that. They had on the contrary much to reproach themselves. They had never imagined any kind of honor before the eyes of the Supreme Judge. On the contrary they were trembling with fear before him. They certainly knew that any punishment inflicted upon them would be just. A modern poet has translated the scene into a verse about "Nell," who came to St. Peter, knocking on the door of heaven:

"Name?" he inquired in formal tones.
"Nell Basset," the answer fell.
"If you please, I thought I might come and knock
Before I was dragged to hell."
"Ah! Basset, Eleanor," hummed the saint
As he blinked at his book. "That's I,"
She answered. "I've never done much good,
But I didn't have long to try."
"But there I find that you lost your life
In the fever that came this year,
Nursing a child whose mother died
While the rest kept away in fear."
"You wouldn't have had me let it starve,
The poor little lonely dear!"
"And you were the girl that fought Bill Jenks
When he came home drunk one night,
And his wife screamed 'Help,' but never a man
Durst enter the house for fright."
"Why, who was gladder of that than Bill
Next day when his head was right?"
"Be still, please, Nell. Your case is clear,
Your faults are but light and few;
Here's a page and a half of kindly deeds
That your short life found to do.
I need not hold you a minute more
From the bliss that waits for you."
"Please, but it's all a mistake, I'm feared,"
She stammered; "I wasn't good.
I never moidered and vexed myself
The way I was told I should.
. . . . . .
Are you sure that all of my sins are down?"
"Whatever was sin is entered here,"
Said Peter, and smote his book,
For his temper was short, the worthy saint.
Nell still wore a worried look.
"Please help me," she faltered. "I know it's wrong,
But I feel a bit naughty still.
Will there anybody like me be there,
Or is every one staid and chill?"
Then Peter laughed—he could no less—
"Why, Nell, are you then afraid
That heaven will be like a country town
At church or on dress parade;
That tongues are still and thoughts are chill
And every one dull and staid?"

Have you read a little book called *The Tramp of Eternity?*—a fresh name of a very old and well-known being, the wistful pilgrim mind in the human soul. That tramp of eternity thinks that in the other world there will be beautiful palaces and comfortable homes and sumptuous churches for the Godly dollar people. It is out of the question for him to come to those heavenly abodes; he never was received in such select company. He would only disturb the harmony of their well-ordered existence, and by the way, he would certainly not feel at ease with them. Such splendid quarters in Heaven would never be attractive to his mind. He would find life there just as repulsive as in the same circles on earth. But behind the rich quarters in Heaven, there might be, at the bottom of the sloping yard, some humble house where after life's long, short journey he can drop in, just take off his boots from his tired feet and sit down to dry before the fire.

The Good Not Done

2. There is a second surprise in this story. Those on the left hand had never committed such transgressions that could in any way exclude them from the good people. And in spite of that he does not count them amongst his own. Why? Not because of the bad things that they had done, but because of the good things which they had *not done*. "Ye gave me no drink; you did *not* give me to eat, you took me *not* in, you clothed me *not*, you visited me *not*." Frightful accusations! Do you say: We have kept the commandments, and the commandments say "thou shalt not." We have never been guilty or more guilty than most people of any transgressions of those fixed prohibitions. But the judge surprises with a fresh severity. He says: True, you are right, but I do not ask now about transgressions, I do not judge because of evil things you have committed, but of what you have omitted, of what you did not. This astonishing man judges omissions even more severely than transgressions.

How do you use your splendid possibilities in life? How do we as individuals, how do the nations today, use splendid possibilities for the welfare of our torn and sobbing civilization? Did you ever venture on small tokens of charity or moral courage or on great deeds of self-sacrificing love, of the splendid self-conquest of forgiveness or of the dangerous vindication of truth? Have you ever dared to look on reality as it is and to judge injustice even if it has become time-honored and conventional everywhere in our modern life and society? Jesus has a harsh word to the unprofitable servant who hid his talent. The old law says, "Thou shalt not"; Jesus says "Thou shalt." "A new commandment I give unto you that ye love one another." This commandment is ever fresh and new. The originality in Jesus is never more apparent than in his way of formulating the Golden Rule, that Golden Rule of which your late lamented President Harding said in one of his last utterances on earth that he might be willing to wipe out the other commandments and keep the Golden Rule alone.

We find the Golden Rule, or at least something like it, before Christ and outside the Biblical revelation in China and India and Greece. It has everywhere the negative form: "Everything that you would not that man should do unto you do you not unto them"—a difficult rule. If we should keep it faithfully, there would be less wounds in hearts. If the nations would keep it, there would be a less miserable humanity. Applied to personal life, to social, economic conditions and to the politics of cold Christian nations, that rule, that has been conceived already outside of Christianity, would create a paradise in comparison with the hell of complicated and menacing evils now ravaging our Western civilization and mankind.

But Jesus goes still further; he gives to the Golden Rule a positive form. It is not sufficient to evitate offences, it is necessary to do good to your fellowmen and to your fellow nations. "Whatever ye would that man

should do unto you even so do ye also unto them." (Matt. 7: 12.) The Ten Commandments as well as all ancient law and morality says as a rule—thou shalt not. But in obedience to Christ's teaching, Martin Luther has rewritten the Ten Commandments in his small Catechism. He begins every commandment with the one and same sufficient rule—we shall fear and love God—and he adds for each commandment the thing forbidden. But he does not stop with what the old commandment forbids. He adds in every case what he must do: not kill but help, not steal but look after the advantage of our neighbor, not tell untrue things but think and speak well of each other and interpret everything charitably. For two commandments Luther has no "thou shalt not" at all. In the first commandments he leaves the idols and tells us to fear and love God above all things and put all our trust in him.

Under the commandment not to commit adultery, Martin Luther simply puts before our eyes the idea of a chaste and pure life in words and deeds and the home in which husband and wife love and honor each other. He has not a single word about all of the ugly things with which moralists and casuists in the church and in other religions have filled and defiled their manuals and the imagination of those in the confessional.

After you have discovered that we shall be judged not only for what we have done but also for what we have not done although we could have done it, if you have been stirred up by that frightening discovery, your life will come into a new light, the searching light of the Savior. "This is the Judgment that the light has come into the world." (John 3: 19.)

Helping the Needy

3. The third surprise is no less astonishing. Where shall we find the Savior? In our awe-inspiring sanctuaries, in worship and eloquent sermons, in prayer and meditation, in deep thinking, in the reading of the Bible, in the spectacle of the past and actual history of the Church, in our own life? Yes, and much could be said about what we neglect and lack in such respect. But Jesus tells us in this story that his appearance and vestments are quite different. To the astonished ones on both sides he says: "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me. Inasmuch as ye did it not unto one of these least, ye did it *not* unto me." Jesus reveals himself in those who need our help. Even the humblest experience of such a meeting that Christ indicates in his story proves to us that no splendor in church or art or science or other human achievement can equal the revelation of Christ's love and wonder-making holiness in the secret and sincere intercourse and intimacy of men through help and mutual forgiveness.

Indeed our doomsday text has so much application to our own personal conditions and possibilities and to the general situation in the old world and in the new world, that we scarcely dare to penetrate into them. The pedestal built for Jesus by the worship of mankind has been made higher and higher throughout the ages, and it is but due to him. But at the same time it makes him somewhat aloof and distant. In this little story he comes dangerously near to each one of us and he revolutionizes current opinion and custom. He changes current values, a terrible exchange that makes us distressingly poor and guilty. Amen.

The Child and the Bible

The Poetic and Dramatic Power of the Standard Versions

By Mrs. Harold Tomkinson

WE are being deluged with outlines. After outlines of history, of literature and science, and even parody outlines, it is a matter of course that we should have an outline of the Bible.

Despite Voltaire's gloomy predictions the Book of Books seems to attract little less attention from year to year. Today sees it re-translated, revised, modernized, and, some resentful ones say, jazzed. It runs serially in the newspapers, is the subject of heated discussion, and now we read that the outstanding literary event of the year is Dr. Hendrik Van Loon's *Story of the Bible.*

The book, written in the classic, academic halls of Cambridge after much research and study, should be a thoughtful production. Its author, a professor of history, author of an earlier book, *The Story of Mankind,* tells us that he was led to turn his hand to the Scriptures because he wished his own boys to know more of the Book, without which no one can be fully educated. He also adds that the wisdom back of the stories may stand them in good stead some day.

The volume has much to commend it. It is entertainingly written. It links the stories together in a clear sequence which gives a valuable historic background for the Bible as a whole. The many illustrations are not artistic, perhaps, even a little futuristic sometimes, but they are distinctly suggestive and add to the charm of the book.

The familiar tales are retold in popular form, with some original interpretations, and ingenious details supplied. According to Dr. Van Loon, Adam was innocently sleeping when the serpent got in his underhand work. But he woke in time to get what was left of the apple. We learn that Lot's wife "peeked just once"; that Cain hit Abel "much too hard," because he appeared to be laughing over his elder brother's failure to strike fire with his flint. When Jehovah asks for Abel, Cain, in surly mood, refuses to answer. "How should he know? He was not a nursemaid supposed to be looking after his little brother, was he?"

The Story of the Bible is already a big success. Thousands of children, all over the country will read and be influenced by it, which makes it a book of importance to all of us. It has been severely criticized for its rationalistic turn, though in this regard it is largely noticeable for what it leaves out. The Creation story, according to this writer, is the Jewish version of a myth current among all the early peoples of Western Asia. Jonah's extraordinary adventures are not put down as absolute fact. The miracles of Jesus are briefly passed over, while the Virgin Birth and the Resurrection are never mentioned.

But it is over-rating the book to call it a dangerous one. Nor is it the great epic it has been hailed to be. It is gripping, of course. How could it be otherwise, considering the rich sources of material drawn on? It is at best, only one of a long procession of children's Bibles which are tirelessly produced year after year.

Where do we grown-ups get the notion that real literature must be predigested and unadulterated before the children can appreciate it? Susanna Wesley started all her nineteen children in on Genesis when they were just five years old. But we have come to believe that a long probation on re-written Bible stories is necessary before a child can come to the Bible directly.

An eight-year-old girl had been saving her allowance to buy a book. She was taken last summer to a bookstore ostensibly to choose for herself, but with her mother keeping a hopeful eye on one of the finest of the new children's versions of the Bible. The child looked at the book, which is an attractive one, fingered a page or two, and turned away decidedly.

"I don't need that," she said, firmly; "I have a Bible already."

The mother was rebuked. It came to her that she had been allowing her daughter to assume that her Bible was something to be set aside until later, while she fed her on modern, more or less pallid versions in Bible story books and papers. She saw clearly for the first time that the Bible is a children's book, and that the time to learn to use it and love it, and not substitutes, is in tender years.

Dr. Van Loon's book and all the children's editions offer a certain temptation to parents. They may be a sop thrown to our accusing consciences. When we feel convicted of neglecting our duty toward our families, in Bible instruction, we say cheerfully:

"That will be all right. I'll just get them a good book of Bible stories."

Not that these Bible story writers have any idea of supplanting the Bible with their works. Its author plans for *The Story of the Bible* to supply the incentive for young readers to go on and read the Bible itself. This would be very well, except for

the fact that the incentive is not easy to find. The great point of contact youth has with the Bible is in its fascinating stories. With them at hand without effort, where is the incentive to mine the Scriptures further? Dr. Van Loon treats the Book largely from the slant of being a rare story book, but it is a great deal more than that. And once the historical and spiritual values become separated it will be hard to bring them together again in a boy's mind.

Some of the objections to such departures as *The Story of the Bible* are a trifle lame. "Mutilating" or "tampering with the inspired Word" is a disturbing idea to many, who forget that that Word has braved too many storms to be seriously endangered by any puny effort of our generation. Others are concerned for the priceless literature of the Bible. Possibly we make too much of that. Being a literary classic is only its secondary value. If the message which the Bible holds for man could be made plainer in less choice sentences it would be better to have them. If Dr. Van Loon's book or any one else's seemed better able to present the matchless stories and the deeper spiritual significance to my children than the King James version, I should forget my prejudices, lay aside the Bible for a time, and turn to it.

But the fact remains that what is expressed in concise, flawless diction is with few exceptions, the most forcible. And if nothing is to be gained, why change?

Having heard that Dr. Van Loon's bright, attractive style and simple language were so much more adapted to the child mind than the antiquated versions, I experimented on my own children. After reading several pages from *The Story of the Bible* I turned to the King James version and continued. I cannot truthfully say that with keen perception my youngsters of six and eight years clamored for the latter. I can tell you, however, that no protest went up, and I strongly suspect that they did not notice when the change was made. We may compare for ourselves the two accounts of a familiar event. Matthew's gospel tells us:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, where is he that was born King of the Jews for we have come to worship him.

Dr. Van Loon's account runs something like this:

It was a very cold night. Kind people took pity upon the poor young wife. They had made her a bed in the corner of an old stable. And there Jesus was born, while outside in the fields, the shepherds were guarding their flocks against thieves and wolves, and wondering if this was their long-promised Messiah, who should set their unhappy land free, etc.

It is no discredit to any one to say that his style suffers by comparison with the greatest of all books; that his simple narrative form is prosy beside the imagery and dramatic vigor of the Bible; that his sentences lack the rhythm which makes the latter, even in its prose sections, cling to young memories.

Last month an expert on interior decorating, giving our club women some advice on furnishing their homes, said:

"Don't fill your child's rooms with too childish decorations and nursery designs. Far better to give him well-chosen and more permanent surroundings that he may grow up to, and enjoy more every year."

Isn't that a good idea for decorating a child's mind? It is less easy to read the Bible than simplified stories. It is a book that needs to be well read. There are explanations, sometimes eliminations to be made, questions to be answered that presuppose some knowledge on the parent's part. But would it not pay to pass by the bedtime stories and infantile drivel and take some pains to interpret worth-while things that will grow dearer as they become more familiar?

Story books of the Bible have a place. There are children whose knowledge of the Bible would, but for them, be a blank. Better to know the Bible as a story book than not to know it at all. Better still to come through fathers and mothers into intimate comradeship with the Book itself, even though all the details be not fully understood until later.

Forest City, Iowa.

Parables of Safed the Sage

The Parable of Keturah and the Flowers

I am a Spasmodic and Unsuccessful Gardener. But I raise Hollyhocks. And when they be once planted they continue. For the old plants die the Second Winter, but the young ones bear in the Second Summer. And I like to remember how the Crusaders when they went to the Holy Land brought back this Glorious Blossoming Scepter to the Gardens of Europe and to my garden and that of Keturah.

But Keturah is more industrious than I. She planteth Flowers of divers kinds.

And it came to pass that she set out Flowers, and Rude Boys came by in the night and pulled them up.

And Keturah suspected who they were.

Now it came to pass on a day that Keturah saw that Tough Bunch coming. And she took a Basket of Apples that she had ready, and she went out into the Porch. And she saluted them as they were passing by, and they answered her Gruffly, and edged away, for they feared that she would Bawl them Out or threaten them with the Police.

And Keturah said unto them, What tall, manly fellows ye are. How strong ye are, and how brave.

And by that time she had them Guessing.

And she said, I need help from you, and I am sure that you will give it. I plant flowers, and boys pull them up. They are not bad boys, but thoughtless. I desire that you help me to protect my Flowers.

And they said nothing.

And she said, I have boys, and they also are strong and tall. And they have grown up and gone forth into the world. I am as old as the mothers of you boys, and it is hard work to set out Flowers and have them plucked up. And I know that if you boys, who are so strong and brave, will protect my Flowers, and speak to the other boys about them, then my Flowers will Grow and Blossom.

And when she had said this, she produced her Apples.

Now Keturah's mother, a long distance back, learned what can be done with an Apple, and Keturah knoweth that little trick quite as well as Eve ever knew it.

And if thou shalt pass the Garden of Keturah, thou shalt find her Flowers unmolested. For they are guarded by the best policemen in town, even by the boys.

Now thus it hath been ever since the Wind and the Sun had their quarrel as to which could compel a man to take off his Coat; and the stronger the Wind blew, the more he tightened it, but the warmth of the Sun quickly accomplished what the harsh treatment could not do.

There be those whose word of progress is, Treat them Rough; but Keturah can show unto you a More Excellent Way.

Dr. Morgan in New York

During the months of January, February, and March of 1925, Rev. Dr. G. Campbell Morgan, British Congregational minister and lecturer, will occupy the pulpit of the Fifth Avenue Presbyterian Church, New York City, which has been vacant since the retirement of Dr. John Kelman last February.

Dr. Morgan, who is the author of many books on religious and theological subjects, was formerly pastor at the Highbury Quadrant Congregational Church, London.

Reparation

By Anna Nelson Reed

No matter how we loved them, when they dwelt
Among us, (striving, as one always strives
To bring joy into such belovèd lives)
There is not one of us who has not felt
He might have done yet more, or with them yet more gently dealt.

But I have thought—I pray it may be true—
That part of Heaven's joy may be the chance
To give the tender word, the loving glance,
Or do that thing we once forgot to do—
And for impatience—thoughtlessness, perchance—their pardon sue.

A Get-Together Conference on Labor Unions

Men of First Church, Cambridge, Mass., Discuss Important Issues

By Horace G. Hoadley

(EDITOR'S NOTE: *The following article is the abridged report of an interesting experience at First Congregational Church, Cambridge, Mass., of which Dr. Raymond Calkins is pastor. It has been prepared for "The Congregationalist" by Mr. Horace G. Hoadley, of the firm of Coburn and Hoadley, Ford Building, Boston, an organization devoted to Industrial Psychology. We publish the report not only for its intrinsic interest, but with the hope that the example of the men of this Cambridge church may prove an incentive to men of other churches to adopt in relation to vital social and religious issues the methods of inquiry and conference which seem inherently sound and constructively valuable. Such conferences to be of real worth must be conducted in an atmosphere of courtesy and magnanimity toward every point of view but with the encouragement of candor in statement and criticism. If really dominated by a spirit of unselfish desire to know facts and right attitudes, and by the spirit of large-mindedness and fairness, they can be of immense help, for the tendency of all men is to see things too exclusively from their own standpoint and to ignore the viewpoints of other men whose problems and situations are different. The present writer for several years presided every Sunday afternoon over a free-discussion class of some sixty men and he can speak from experience of its fine effect, not only upon those who attended but upon the whole community. In that class were employers of labor, factory superintendents, unionist leaders, anti-unionist working men, Socialist party leaders, strong anti-Socialists, Roman Catholics, Protestants of intensely conservative and of exceedingly liberal tendencies, and some who renounced all religious faith. It was no small task at times to hold the balance and maintain due order, consideration, and courtesy in such a heterogeneous group where every man was encouraged to speak out his honest thoughts. But it was not an impossible task, and during the course of the years a certain spirit of good fellowship, along with a deeper spirit of tolerance and understanding, inevitably developed. We are sure these Cambridge men were along the right line.*—W. E. G.)

PROBLEMS of labor, capital, industry, public concern, were recently discussed, sifted, and weighed under the very shadow of the pulpit of the First Church (Congregational) of Cambridge, Mass., for seven Sundays. Two dozen earnest men, each representing an authoritative point of view, have gone all around the plexed question of labor unionism, and are still on friendly terms. All have united, after their many absorbing sessions, upon one firm conviction, and that is that the conference method and the co-operative spirit are the two parallel paths upon which Christianity must travel in order to reach the goal for which every well-wisher for civilization and for economic harmony must travel.

These Sunday afternoon conferences reached their culmination in statements by a majority of those who took part in which they gave their impressions of the entire experiment and their convictions on matters that came up during the sessions. The conference divided itself into five groups, each standing for a different "interest" in the conflict between capital and labor, namely, union labor, non-union labor, the employer, the public, and the distinctively Christian interest or point of view. Each group had a spokesman and a vice-spokesman. And the chairman and the secretary tried to carry out the technique recommended by the National Conference on the Christian Way of Life, of which Professor A. D. Sheffield of Wellesley College is executive secretary in this region.

The labor union group included the secretary of a labor union, a professor of political economy, and a professor of physics; the non-union group was composed of a manufacturer, an electrical inspector, and an accountant; the employer group, of an industrial engineer who had formerly introduced "shop committees" or "works councils" into several of the plants of a large company, a member of the staff of the Harvard Bureau of Business Research, a sales manager, and a merchant; the public group included a high school teacher of English, an architect, and a bond salesman; and the group representing the Christian interest was composed of a pastor's assistant, four teachers and educators, and a lawyer.

JUDGMENTS ON A PARTICULAR CASE

In discussing labor troubles and remedies on each of three previous Sunday noons the conference had taken up a different concrete case supplied by the man from the Harvard Bureau of Business Research. Mimeographed copies had been sent to the members and each spokesman now tried to express his views on the case frankly and yet in a manner to secure the agreement, or at least the sympathetic understanding, of the other groups.

In the case of the Hanover Mills the non-union group finally said:

We should feel under obligation to join a union which is a conservative, constructive force when collective bargaining is particularly necessary, even if the union is quarrelsome or poorly conducted, provided it is not positively dishonest or anti-social in its principles as practically held; but if we had been members of this union we should not have felt bound to submit to its demands under the circumstances described.

The union group said:

When essential justice to individuals is involved, union labor should not enforce its rules strictly, since rules are not principles and must be modified sometimes if justice is to be the great end the union has in view; but in all ordinary cases strict enforcement of the union rules is necessary if the union is to be effective.

ANOTHER CASE

After considering another case the different interests said this:

Non-union labor:

Some sort of union was very important as a means of keeping ignorant foreigners and hot-heads in order. Since a company conducted in accordance with the ideas of this management would not have had a *bona fide* company union, we should have felt under obligation to join a labor union if properly conducted; but we should have insisted upon freedom of action on the part of non-union men as to joining the union and upon strictly legal picketing and the discountenancing of all violence and intimidation.

Employer interest:

We admit that the spirit of suspicion, the spy methods and the undiscriminating action toward individuals which was aimed at the union were unwise and indefensible on any ground, even of the dictation of customers for the product of the company. We admit that this was not an open shop in any proper sense, and the union was justified in the spirit of the company having been what it was, in demanding that the company negotiate with it on penalty of a strike; but we deny that violence and intimidation were justified under any circumstances, and we insist on the right of the company to weed out men because they are mischief-makers by disposition, though not merely because members or organizers of a union.

Union labor:

While we discountenance absolutely the use of physical violence and intimidating speech, and while we admit that in case of picketing in force injunction is permissible, we believe a high degree of urgency is justifiable in causing the non-union men to co-operate. As to dealing with such a company, the strike weapon is the only effective one. We denounce in this case the employment of armed guards and the black list, and regard the importation of strike-breakers as wrong under all the circumstances. We realize that the most important element for unions is that the officers shall conduct them with fairness and honesty, and in a spirit of responsibility to the community.

"COMPANY UNIONS" AND "SHOP COMMITTEES"

The last two sessions, which were perhaps the most interesting, had been spent in an interchange of views on shop committees, or so-called "company unions" and the attitude of labor unions toward them—what it is and what it ought to be.

In regard to the "shop committees" the following statements were discussed and considerable progress made in unifying the opinions of the members of the conference in regard to them:

Realizing that very important reforms in labor unions will be very difficult and slow to bring about and that it is at most a very rare thing when even the best union takes up with an employer continuously all the *minute* points of common interest—such as the failures of the management to train the workers properly and quickly and to supply suitable material promptly when needed—realizing that such *detailed* understandings are seldom or never reached by the unions when they are best managed and that they could not possibly be reached when the spirit of good will and co-operation was absent, as it is in the unions which badly need reforming, is there not need of the "company union" also which often adjusts these many details amicably—provided this particular company union is honestly carried on by a management not discrimi-

nating against the labor union members? Are not proper wages, hours, and working conditions in *great variety* the real objects sought and the means to these ends entirely secondary? Why may not the regular labor unions be the best means available in dealing with certain employers and the company unions the best means in dealing with certain other employers? Members of company unions can, and do, function as labor union members in their broad relations in the community.

Some Personal Reactions

At the last Sunday's session all the members had been requested to say what the effect of the series of sessions had been upon them.

The industrial engineer (employer group) said that no exception could be taken to the statements just quoted above, provided:

(1) That unions and their officials were all as fair-minded as Mr. Comerford, a labor leader who attended all the conferences, who stands firmly for unionism, but who is strongly critical of certain unionist tendencies and activities. Unfortunately we know they are not. The history of the railroad unions illustrates this and any one who uses the railroads knows the demoralized condition of the railroads due to the lack of discipline caused by the railroad unions.

(2) That unions would have some consideration for economic phases of industry. The job of industry is to make the most goods and the best goods at the lowest unit cost. Unfortunately the unions consider that they are doing their duty only when they fight such ends and, therefore, I believe that unions are doomed because their ends are class-selfishness.

The lawyer (Christian group) said:

Formerly I felt very favorably disposed toward the labor union. It was apparently a necessary organization against the cruelties and unreasoning exactions of the capitalist. The earlier difficulties of labor have been remedied in part by legislation and in a measure by the enlightened spirit of the employer.

Accordingly I had come to feel that labor was becoming a disturbing element in industry due to unnecessary agitation. Our labor representative, Mr. Comerford, is one of the most forward-looking men I have heard in recent years and I feel that if labor would take his counsel and adopt some of his recommendations—such as the incorporation of the union—we might have a very satisfactory solution of the problem.

Until such time comes as labor sees fit to "put its house in order," I am of the opinion that the scheme known as the shop committee may well be endorsed by the general public.

The architect (public group):

It seems to me from the discussion we have had that there are two ways to end almost any argument or dispute. One of these is by the methods we use now, which are the methods of war, *i.e.*, we can make laws and enforce them, right or wrong; and that is power. The other way is by the methods of peace, which depend entirely on confidence in the other—that the other man is going to do the square thing, is going to be fair-minded. That is an ideal situation and one that we are not, at the present time, prepared to follow. This other solution seems to me to be to learn that it is possible to co-operate. Whether that can be proved or not is the question before us. If it does not pay we are not going to do so. If it does not pay, economically and every other way, we will do it. I believe that the only solution is to learn that it pays to co-operate and to find out how we can co-operate.

One of the teachers (public group):

I think that what these meetings have shown, probably more than anything else, is the fact that the meeting has been possible and that in some cases agreements have been reached and modifications of views have been made and in the general spirit of the meeting. This seems to me to be the best way of answering the question rather than in any decision. If a group of men of differing occupations and of different sides can get together and come closer together on certain points, that alone seems to indicate that in a bigger field it might also be done, if men could meet in a spirit of reasonableness. But when men's lives are at stake they are not always reasonable. It seems to me that this is the main point: whether it is possible for men to get together when something is at stake.

The bond salesman (public group):

The public is interested primarily in monopolistic industries. About everything else seems to be a one-man decision. . . . I think labor has been overreaching itself, and the public has been getting to feel that labor was out for itself only, and the public pays the bill. . . . I think the unions should take warning from others and seek to increase production, lower cost, and not seek entirely for itself. . . . I think that the demand for a uniform wage scale all over the United States is a mistake.

The merchant (employer group):

I think the last speaker spoke pretty well for the employers, too. It is hardly fair to eulogize the union member of our conference, but he certainly is an unusual member of labor and he has presented views here which to me are very unusual—the simple fact, for instance, that he told us the first Sunday that he believed in the Biblical lesson that "six days shalt thou labor." As an employer, and as an observer, that is to me a startling attitude to take. Wherever we see unionized labor, even in the higher grades, it seems to be the tendency to do just as little as they can and "get away with it"; and when we see the higher class labor trying their best apparently, from the employer's point of view, to make work for three men where two should do it, as an employer of labor I can't see where labor unions are benefitting the honest individual who wishes to work.

I am very glad to have been here and I think it has done us lots of good to meet the union member of our conference, and I feel a great deal differently toward unionized labor than I have before. I think anything that we can do to create confidence between employer and employee—unionized or not—anything that can get them together with a feeling of trust toward each other, is the thing that would do more to settle the matter than anything. I think the whole gathering has been helpful to us all.

The accountant (non-union group):

I think our architect hit the idea as I had it. It is co-operation between labor and capital that is necessary. I never did have any feeling of support for labor unions as they are handled and conducted. I think the real object that is desired can only come through co-operation between employer and employee. Probably the company union is getting nearer to the desired result now.

The electrical inspector (non-union group):

I have been much interested in the meetings of this conference and have been impressed with the power of the case system of study to open up a subject and to challenge the scope of one's knowledge of a controversial matter. I have for years found myself slowly changing from the opinion that unions were the bane of industrial existence and a check upon the individual worker's initiative and pride. The point of view of the union official member of this conference is the thing that has impressed me most.

The manufacturer (non-union group):

I appreciate the opportunity to attend the conference. I think the spirit shown here has been very good and has tended to bring us all closer together. I think we have been well represented on the labor side. I feel that my spirit has been softened a good deal toward the labor union. And when the millennium of the labor unions comes, I presume we will all be drawn still closer. I am not quite ready to take on the labor union methods and practices yet. I feel that the factory union (or company union) is the best thing for the present time, so far as my experience has led me to see it.

One of the educators (Christian group):

The result of the conference has been to make me look into my own work and I have prepared an hour's talk to give to my men.

Another educator (Christian group):

I attended from an informational standpoint. I have acquired knowledge that I never had before.

A teacher (Christian group):

I would like to say first that I think one thing we have gotten out of this conference is the spirit of confidence. One goes into a meeting usually not because he wants to but because he feels it is demanded of him. If he goes in a spirit of confidence he is willing to lay aside his own views and listen accordingly. We have had no fight on—consequently we have gone along easily and quietly—and everything has come out very satisfactorily. It is the question of the square deal; it is in the spirit of confidence that the thing is going to be done and done properly. . . .

The last thing I want to say is that the shop committee (the so-called company union) should not be in opposition to the labor union but should feed it. Why set up two opposing unions? I think that the shop committee is a good thing, because it can settle a lot of things that never should come before the larger bodies.

The union secretary (labor union group):

I certainly appreciate the kind words that have been said here. . . . I have gained a lot. The thing that has impressed me is the fact that the general run of the public do not understand what is the best thing to do to correct the evils in the present unions. We should direct our energy toward getting an understanding of the facts. We should thoroughly understand who are at the head of these organizations—find out what is in their minds . . . and work to enact laws that are going to force labor unions to be responsible for their own acts. The public are not interested in the fellow who is trying to correct the evils. The public should back him up. It is a fact that many of the head men of labor organizations today are bringing about a serious situation in this country, and they care nothing about what is the result so long as their views are advanced. The public has got to become interested in a situation of that kind. We must select somebody and stand back of him and get this matter before the public.

The economics professor (labor union group):

. . . I think that the conditions that have prevailed here in this group are so unusual and so far removed from the conditions that prevail in actual experience in these matters, both in spirit and in personnel, that whatever we have done here is hardly likely to be duplicated outside. . . . I am quite in sympathy with the conference method and I feel that there is nothing like it for getting results and the conference method is not necessarily confined to meetings where good will is expressed on all sides. Sit down and have a good scrap and then you will respect each other a good deal more than you did in the beginning. After the prejudices have been given voice then calmer

moments prevail and you get somewhere without the intervention of the law. First talk man to man. . . . I do think there is a middle ground between having the shop committees only and having the labor unions only. It is possible for the two to be combined, as is done in the case of the Baltimore and Ohio Railroad in which union men sit at regular sessions of shop committees with representatives of the management to plan for efficient transportation in the many minute details involved; while the labor unions themselves, composed of men of other railroads, also, negotiate with the railroads on the broader questions such as rates of wages.

Disciples Face Vexing World Problems

By Rev. Orvis F. Jordan

CHANGING modes of thought are no better indicated than by the comparison of the program of religious meetings this year with those of a quarter of a century ago. Disciples in their Congress this year were not talking about "the higher criticism," or "open membership." From start to finish the questions considered would have been of equal interest to almost any other evangelical group in America. War, international relations, industry, race, family, and Christian union were the prominent topics. To the discussion of these were brought not only the leading speakers among the Disciples, but also many eminent men from other communions.

The Disciples Congress held its 24th annual session at Lexington, Ky., April 28 to May 1. The city was crowded with strangers attending the horse races, which are an annual event in this city. The discussions of the religious leaders filled Central Christian Church at almost every session. Probably no annual meeting of the organization has been more largely attended.

The Congress is a free forum. No resolutions may be passed save those connected with the business affairs of the organization. While the theory of the organization is that all shades of thought should be represented, it is an admitted fact that the ultra-conservative Disciples do not attend in large numbers. In recent years they have held doctrinal congresses, evangelistic congresses, and congresses devoted to church methods.

The Question of War

Judging from the reactions of the audience, the Lexington Congress found the questions of war and Christian unity the most engrossing. Rev. Kirby Page of New York, a young Disciples minister who has had many interesting experiences, including a term of service with the Y. M. C. A. in France, and a period when he was the private secretary of Sherwood Eddy, presented an address on the theme: "What Shall the Church Do About War?" He spoke at an evening session, and his address became a topic of forum discussion on the following afternoon. He was plied with questions from all parts of the house which he met with great dexterity. It is his belief that the church should refuse any co-operation with any future war. He refuses to be called a Tolstoian, holding that physical force may sometimes serve moral ends, particularly in the administration of civil law. In answer to a questioner, he asserted he would not join up with the army even though Japan should invade the United States. He also stated that a policeman should not shoot a criminal even to save his own life. This aroused a militant section in the audience. One minister asserted that the Archangel Michael sometimes led armies and that God himself blessed them. In between were various shades of opinion with regard to the course the church should pursue.

As the Congress could not pass resolutions, a mass meeting was called on Wednesday afternoon. At this meeting there was further discussion, and Rev. C. C. Morrison, editor of the *Christian Century*, presented a resolution worded as follows: "Moved, that it is the conviction of this assembly that the church should not support or encourage any future war." Mr. Morrison in supporting the resolution explained that there are three problems, that of the individual, that of the government, and that of the church. He disclaimed any desire to raise the question of individual pacifism. He did not propose by his resolution to bind individual members of the church. His resolution was attacked by some who declared that it was transcendental and doctrinnaire. These held that the church should have a program of action instead of a program of pacifism. A substitute motion was offered and passed by a large majority which is as follows: "Moved, that the church of today should adopt an educational program that shall lay the foundation for a warless world."

Christian Unity

The Christian unity sessions, presided over by Dr. Peter Ainslie, of Baltimore, were almost equally interesting. One of the speakers was Rev. John B. Cowden, of Nashville, Tenn. He came up in the branch of the Disciples that refuses the use of organs and missionary societies. He has become an author and lecturer in behalf of Christian unity, and deals in no uncertain terms with the division that has come within Disciples ranks over unimportant issues. He insists that while the Disciples are ready for Christian unity as a theory, they are not ready in any practical sense. Dr. Ainslie asked the men present to stand if they believed pedo-baptists are Christians. Every member in the house stood. Following this Dean Lhamon, of Iowa, arose and asked a most embarrassing question: "Then why do you not receive them into your churches?" The only answer offered was that of Rev. A. W. Fortune, of Lexington: "I was supply preacher for the Presbyterians of Lexington for many months, but these good friends of mine do not expect to be received into Central Christian Church." It is now generally asserted among ministers of the Congress type that only temporal and pragmatic considerations prevent the reception of all Christians into local Disciples churches at this time. There are now scores of churches not inhibited by such considerations which exchange members freely with all evangelical denominations.

Dr. Paul Hutchinson, managing editor of the *Christian Century*, and a Methodist, was a new voice at the Congress. He spoke with regard to "The Church and the New Day in the Far East," and "The Youth Movements of the World and the Church." These addresses were marked by modernity and incisiveness.

Dr. Edgar J. Goodspeed, of the University of Chicago, gave two addresses on his translation of the New Testament and the whole history of the English Bible. These lectures, while replete with accurate scholarship, were in no sense "dry," being full of diversion and even humor. Two distinguished laymen appeared on the program, the Governor of Kentucky, William J. Fields, and Hon. E. S. Jouett, vice-president of the Louisville and Nashville Railroad.

Dr. H. L. Willett presided over the Congress this year, and in his address re-interpreted the Congress ideals. Prof. George E. Moore, of Eureka College, gave a number of Scripture interpretations, making book studies in the New Testament. His work was supplemented by that of Rev. H. H. Halley, of Chicago, who has memorized the New Testament and who recites it before audiences all over the United States with some interpretative rearrangements.

The practical interests of the church were remembered when Rev. I. J. Cahill, of Ohio, presented an address on "The Evangelistic Task of the Church." He asserted his belief that man may be made over by religion, and he warned against an excessive interest in forms and ceremonies in evangelistic work. Prof. W. C. Bower, of Lexington, spoke on the family, asserting that the family of today must have complete democracy to save itself as an institution. Justice John H. Clarke expounded the cause of the League of Nations with great effectiveness. Prof. Herbert Martin, of Des Moines, spoke on the theme, "The Church and Our Intellectual World."

A reply to the Lambeth Proposals has been drawn up for the Disciples by the Association for the Promotion of Christian Unity, and is being signed by individual Disciples. This reply is courteous in phrase, but insists that a beginning of Christian unity must be made in mutual recognition of each other's orders.

Rev. A. W. Fortune was elected president of the 1925 Congress and Mr. W. E. M. Hackleman, a music publisher of Indianapolis, secretary. Next year the 25th annual session will be held and this fact will be marked by a special program. The next Congress will assemble in Chicago.

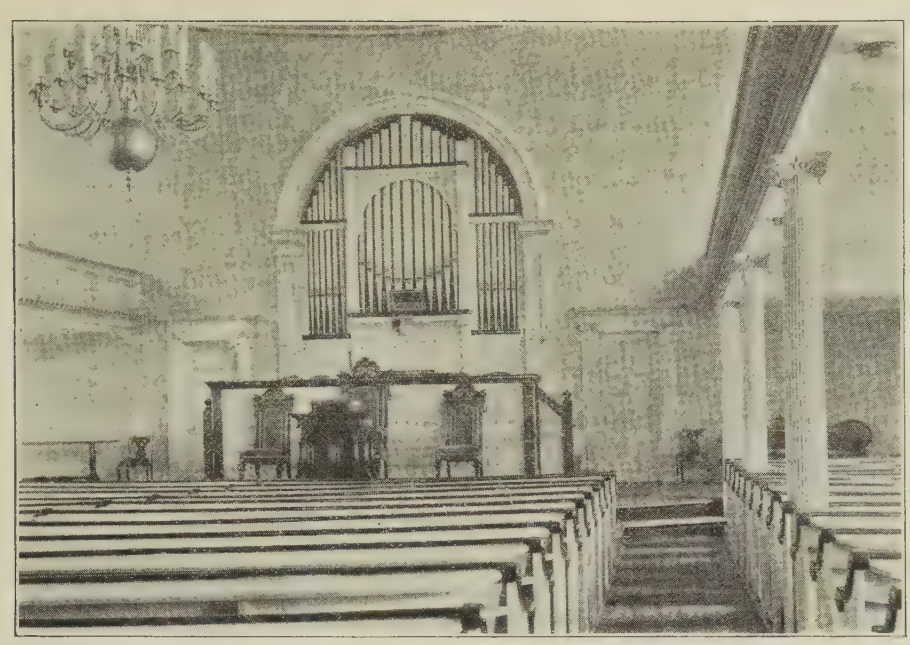
The Church at Southington, Ct.

At Two Hundredth Milestone

On December 26, 1723, the church at Farmington, Ct., granted its consent to the "Southern Farmers to be a society of themselves." Apparently there was no unpleasantness between them to prompt the "Farmers south of the Town" to ask for the privilege. We surmise it was a symptom of the coming tendency to insist that church-going be made as easy as possible. Certainly walking nine miles to church, attending two services and sometimes three each Sabbath in a meeting-house heated only by an occasional charcoal foot-warmer, was not then considered to be the task we would take it to be today or hardly a single soul would have gone.

Prior to 1723, the territory comprised within the present limits of the town of Southington was inhabited by only a few families. They were all a part of the original proprietors of Farmington, or their descendants. On May 14, 1724, the "Southern Farmers" petitioned the general assembly sitting at Hartford to "grant them the privilege of a parish" within the bounds of what is practically now the town of Southington. This privilege was granted but no corporate name was given to the society until 1726, when the name of "Southington" was established by the General Assembly as the name of the society.

Until very recent years the history of a nation was conceded to be the history of the adventures and conquests of its kings and nobles. Likewise, the history of any of our New England churches has been the history of the adventures and accomplishments of each of its ministers, arranged in chronological order and bound neatly into a book. Our Pilgrim forefathers' church, while it was located in Leyden, was usually referred to as "Robinson's Congregation." Consequently it is not surprising to find the early history of



(*Photo by A. J. Tefft*)

INTERIOR OF THE CHURCH AT SOUTHINGTON, CT.

the First Church of Southington to consist of a list of the names of its members and deacons, dates on which new meetinghouses were dedicated, dates on which certain covenants and confessions of faith were adopted, a short sketch of the life of Rev. Jeremiah Curtiss, a shorter sketch of the life of Rev. Benjamin Chapman and pages of the personal history of Rev. William Robinson. All of which it is delightful to read. But if we search the records to learn the incidents of the constituted, intellectual, and social advance in which we should read the history of our church itself, we find nothing.

However, it is interesting to learn that the society built its first meetinghouse in the central part of what is now Oak Hill Cemetery on the site where the Solomon Stow Monument stands. The house was small as appeared by the timbers which constituted the frame of a building, which until recently stood near the center of the town. A piece of one of these timbers is now in the possession of a former clerk of the church. In this meetinghouse services were held from 1726 to 1757.

The second meetinghouse of the society was erected in 1757 and stood in the center of the green where the soldiers' monument now stands, a few rods nearly west of the present house of worship. Services were held in this house from 1757 to 1830.

The third meetinghouse was completed June 8, 1830, and dedicated June 16, 1830, in which the regular stated services of the church have been held since that date.

While the members of our present-day church worship comfortably in this building of exquisite architectural design, it is pleasant to think that we lay them to rest, after their earthly troubles are over, beside those who worshiped in the first crude, cheerless meetinghouse on the hill.

With the Schools and Colleges

Chimes Dedicated at Northfield

To commemorate their golden wedding, which occurred in September, 1922, Mr. and Mrs. Fleming H. Revell of New York have given a chime of eight bells to Northfield Seminary. Mr. Revell's sister was the wife of D. L. Moody, the founder of the Northfield work. The bells, which were cast in London, were dedicated on Easter Sunday at a special service in Russell Sage Chapel, where they have been installed.

In the later '80's, there came to Doane College, Crete, Neb., the son of a home missionary pastor, who was thoroughly imbued with the spirit of Christian service. After graduating from college and getting his theological training in Chicago, he commenced his pastoral service, and has held strong churches with a real interest in the educational side of the church and the community, and has recently been called to the supervising of the interests of the men in one of our larger Congregational colleges. About ten per cent. of the total number of graduates of Doane College have gone into the ministry or foreign missionary service, and the tendency is as marked today as it has been at any time in the past, we are told by President John N. Bennett.

Marion Lawrance: A Man Whom Children Loved

A Tribute

By Ernest Bourner Allen

He has finished the earth-task and entered upon his reward!

If every child he loved and every home he helped could bring a flower to his resting place, he would sleep for many a day beneath a wilderness of flowers. If all the tired teachers and sorely-pressed superintendents who have been cheered by his messages and made more efficient by his programs could march together, they would make a great army. If all the churches which have been quickened by his appeals for more service for their youth could speak in appreciation, the voice would be like the sound of many waters. Childhood has lost a devoted friend, the church a faithful servant, and Congregationalism a noted representative.

He belonged to the "old guard" of the Sunday school army. For forty years after the uniform lessons were adopted it was, in the main, a group of Christian laymen—virile, evangelistic, sacrificial, aggressive—who gave the Sunday school a new rating, and to childhood ampler opportunity. Most of them are gone—Jacobs and Hartshorn and Heinze, Wanamaker and Warren, and now Lawrance—and "their works do follow them!" The present generation may well strive to match their toil, their spirit, their vision. We who think we know more about adolescence, pedagogy, psychology, and the whole paraphernalia of religious education, can never surpass these laymen in their love of childhood and their loyalty to Jesus Christ.

I had the privilege of being associated with Mr. Lawrance for seven years during his great work with the school in Toledo which is now known by his name. I bear witness how they loved him there, in church and city, in state and countryside. For thirty-one years he built his life into his school. Add ten years for his service as state secretary of Ohio, twenty-three years as general secretary of the International Sunday School Association, and—although there are a few years of overlapping—it is still a lifetime given to childhood by a man who began as a traveling shoe salesman, with limited physical capacity but a heart big with kindly helpfulness for boys and girls. May God raise up many another of like devotion and cheer!

He set "the child in the midst,"
He loved the children—*all*,—
He had a child's cheery soul,
He heard the children's call!
He was the *world*-children's friend,
He shared in childhood's joy;
He knew their danger and need,
He helped each girl and boy!

Oak Park, Ill.

Rhondda Williams in America

Rev. Rhondda Williams, pastor of Union Congregational Church, Brighton, England, is in the United States through May and June. He is always welcome in America and is delivering many addresses and preaching in many churches. Following addresses at Harvard and elsewhere in the East, he made a trip into the Middle West, and on Sunday, May 18, preached at Eliot Church, Newton, Mass. Last week he also spoke at the Unitarian Anniversary Week meetings in Boston. This week his appointments include an address in New York, May 26, on the British Labor Movement; May 27, at the Seaman's Institute in Philadelphia; May 28, commencement address at Hartford Seminary; Sunday, June 1, First Baptist Church, Providence, R. I., morning; afternoon, Providence Y. M. C. A.; June 8 and 15, preaching morning and evening, Madison Ave. Presbyterian Church, New York; June 14, commencement address, Milton Academy, Milton, Mass.; June 19, St. John's Methodist Church, New York; June 22 and 29, preaching, morning and evening, First Congregational Church, Washington, D. C.

Mr. Williams' address while in this country is in care of Rev. Lindley Gordon, *Christian Work*, 70 Fifth Ave., New York City.

Before leaving England he received the following letter from his friend, the Prime Minister of Great Britain:

10, Downing Street,
Whitehall, S.W., 1.
17th March, 1924.

My dear Rhondda Williams:

I am very glad to take the opportunity of your visit to America to commission you to assure your audiences that nothing would please the Labour Party more than that, when it leaves office, it has drawn the American people closer to the British people, not for the purpose of sharing in the wealth of the world, but as partners in establishing peace and good-will upon earth, and of teaching men by experience that moral categories are more powerful in government than their more pushful mundane rivals.

I hope you are to have a good time, and that as the result of your interpretation of us America will both understand and like us better.

Yours very sincerely,
RAMSEY MACDONALD.

The Rev. Rhondda Williams,
No. 2 Flat, 14, Norfolk Terrace,
Brighton.

AMONG THE NEW BOOKS

Can We Find God?

CAN WE FIND GOD?, by ARTHUR B. PATTEN (Doran. $1.60). This is an interpretation of the new mysticism. The author sees clearly that the permanent element in all kinds of mysticism is the experience of God in a direct, immediate, first-hand manner. He finds, however, that the older forms of mysticism are defective in their conception of God and consequently in their interpretation of religious life. They are too negative, too individualistic and indifferent to the manifold social relations and experiences of life; and they are also too other-worldly.

Realizing these defects in the older forms of mysticism, and being profoundly convinced of the reality of the mystic experience in religion, he seeks to give us a new mysticism, which will avoid these defects and conserve this incomparable experience. He sees that what is now needed is a type of mysticism which will be affirmative in its attitude toward the whole of life, social in all its appreciations of human relations, spiritual in its insights into the common life, and natural to the soul, and do full justice to the Christian religion in general and to the religious experience of Jesus in particular.

He has succeeded very well in realizing his purpose and in giving us a splendid type of mysticism. The successive chapters of his book deal with one aspect after another of the subject, and in the course of his discussion he treats in a frank, intelligent, courageous way with the various problems which arise. These problems concern individuality, the conscious and subconscious, the relation of mysticism to nature and natural science, the idea of a finite God, and the ethical and evangelical elements in religion. The book is well written, simply expressed, sane in its judgments, suggestive in its thought, and it deserves the consideration of all persons interested in vital religious thinking.

DANIEL EVANS.

Selected Books

THE AMERICAN MIND IN ACTION, by HARVEY O'HIGGINS and DR. E. H. RUDE (Harper. $3.00). A psychological study of an interesting group of American men and women; Mark Twain, Lincoln, Emerson, Carnegie, Anthony Comstock and P. T. Barnum, Franklin, Longfellow, Walt Whitman and Mark Hanna, Julia Ward Howe, Anna Howard Shaw, and Margaret Fuller. An extraordinary influence is credited to the Puritan, which is significant when we remember how large a part of the country was settled by other than Puritans. He says: "There is no denying that American civilization is of Puritan origin and Puritan traditions and ways of thought still determine the chief differences between American life and foreign modes and morals." He complains that the Puritan "set himself to repress the most potent instincts of ordinary healthy life." Here he begins to strike the Freudian note which runs through each biographical study. It is used to explain the revolt of Mark Twain, the sadness of Lincoln, the strenuousness of Comstock, etc. There is constant reference to the influence of the subconscious mind. Lincoln's genius, he says, "was the creation of a subconscious sense of inferiority as Twain's was." Longfellow's "Psalm of Life" was "the pæan of an ego facing reality courageously, disdaining the pleasure motive and turning its back on the path of psychotic regression." Think of that! But in spite of these technical details the book is tremendously interesting.

REPRESENTATIVE GOVERNMENT IN INDUSTRY, by JAMES MYERS (Doran. $2.00). This is not another account of welfare work in a great industry, but a frank discussion of the real relation of employer and laborer, "the cause of the rebel mind," and the remedy, as it is actually in operation, by employee representation in the management and operation of industry. In a thousand factories, by means of one form or another, such employee representation is working with splendid success. The author is executive secretary of the Board of Operations in the Dutchess Bleachery at Wappingers Falls, N. Y., and writes clearly and persuasively of the method.

ECONOMICS AND ETHICS, by J. A. R. MARRIOTT (Dutton. $5.00). "Is it possible to be at once a good Christian and an orthodox economist; to be successful in business without contravening the precepts of Christ?" These questions open the introductory chapter of this interesting and informing volume and indicate the nature of its theme. It includes a brief discussion of the attitude of Jesus and an interpretation of his teaching. The general attitude of the writer is that there can be no conflict between the fundamental principles of economics and the fundamental principles of Christianity. The reader may at points question whether the author is correct in his statement of fundamentals, but the course of the argument as a whole reveals no unavoidable conflict between Economics and Ethics. Professor Marriott considers in turn the Problems of Production, Distribution, Exchange, Consumption, and the relation of the State and Economics.

RACE AND NATIONAL SOLIDARITY, by CHARLES CONANT JOSEY (Scribners. $2.50). A keen and startling discussion of nationalism vs. internationalism. The author, who is assistant Professor of Psychology at Dartmouth College, stands stoutly for the superiority of the white race and for the need of maintaining its supremacy. He takes the position that the highest good of humanity, as a whole, will be defeated by that ideal of internationalism which decries patriotism and loyalty to one's group, or race. He condemns the policy of creating rivals by our efforts of "industrializing our customers." World industrialization will be disastrous to the white race. He declares that there is danger lest race groups give place to class groups. He discusses the question from a moral and ethical as well as from an economical point of view. Many readers will not agree with the author; but his contention is important and should be given serious consideration.

THE HEALING OF THE NATIONS, by MORRIS O. EVANS, PH.D., D.D. (Badger. $2.00.) A delightful study of human progress, the work of a scholar, versed in literature and history, and a reasonable optimist. In this volume he has combined an interpretation of the Idylls of the King with a review of recent events in history. He says that a part of his purpose is "to offer a few simple reflections on Christian ethics and vital religion, based on the story of the quest of the Holy Grail." He looks upon Tennyson's utterances as "both poetic and prophetic." Under "The Round Table" he discusses the recent international Conferences. Other chapter titles are "The Reign of Humanity," "The Age of Faith and Reason," "The Sovereignty of Womanhood," "Christian Symbolism," "The Quest of the Ideal," "Excalibur: or the Elusiveness and Insistence of Truth," and "The Christian Evangel for Modern Man." It is an inspiring book, full of information and hopeful in its outlook.

THE TREASURE OF HO, by L. ADAMS BECK (Dodd, Mead. $2.00). A story of China in the days of the Boxer uprising. Much of the action takes place in Peking and the Empress and her court hold the central place of interest. Much of the tale is true to history, and the magical events, the author assures us, "have been seen and authenticated by travelers in the Orient for many generations." It is a story of romance, of intrigue, of vast hidden treasure, with a charming heroine and a hero of unfaltering courage, loyalty and ability. Many stories have been told of the mystery of China, but not one more convincing, more stirring, stranger, or more beautiful than this. There is a note of warning prophecy, also, in the tale, concerning the great China that is yet to be, and a united East perhaps yet to invade the Western world weakened by dissension, jealousy and strife.

On Missionary Themes

THE STORY OF JOHN G. PATON'S THIRTY YEARS WITH SOUTH SEA CANNIBALS, by REV. JAMES PATON, D.D. New Centenary Edition, revised by A. K. LANGRIDGE (Doran. $1.50). With this new edition, one of the best missionary stories ever written celebrates the centenary of Dr. Paton's birth, which occurs on May 24, 1924. The revision will make the book even more popular for general reading and that is saying much. The missionary library that has the larger edition will find it worth while to have this one, especially for younger readers.

OF ONE BLOOD, a short study of the race problem, by ROBERT E. SPEER (Missionary Education Movement and Council of Women for Home Missions. 75 cents). It has hopeful significance to those who desire a program of missionary education which shall combine all phases of the common Christian enterprise of the church, that this home mission study book for 1924-1925 is written by the Secretary of the Presbyterian Board of Foreign Missions. It is an able study of the puzzling problem of race, giving evidence on every page of the author's wide reading and extensive knowledge of the subject. Its value as a text for study is increased by the fair statement, usually in quotations from representative authors, of opposing views. It thus clearly sets forth problems of genuine significance for discussion.

Dr. Speer's thesis is "the Christian view of these questions," holding "that God made of one blood all races of men." He discusses first, the general problems of race; second, the specific race problems of today. A well-arranged reading list is included. The book will be of great value, not only for this year's study, but as a reference work for years to come.

STORIES OF SHEPHERD LIFE, by ELIZABETH MILLER LOBINGIER (University of Chicago Press. $1.50). A course of study for second grade (primary) pupils, for use in the church

school, week-day, or daily vacation school classes. It is a book for the teacher. An envelope containing materials for the pupil's use is available. The course is built upon the life-activities of the early Hebrews and includes a considerable number of Biblical stories centered about this theme. It is the result of actual experience, having been worked out with groups of children in different communities. The material is well adapted to the children, the subject matter is well organized, illustrations are well chosen, and there are clear working directions. The publishers are to be commended for the appearance of the book. The choice of type, paper, and binding put it on a par with the best textbooks published for use in the day schools.

MAKING A MISSIONARY CHURCH, by STACY R. WARBURTON (Judson Press. $1.75). While this volume cannot be called an adequate textbook for missionary education, it contains a considerable amount of material on missions in the church and its various departments which will be helpful to the pastor or church officer who wants to work out a comprehensive program.

TIDES OF INDIA, a pageant-play, by HELEN L. WILLCOX (Abingdon Press. 50 cents). This dramatization, by the well-known writer of this kind of material, is full of color and interest. It would be a fine thing for production upon a large scale, as a community or conference feature. It is rather elaborate, and some of the properties which are required are too difficult to get, for use in the average church. The number of characters required runs up to about 200. The story shows the pervasive influence of Christianity in India.

MODERN BUILDERS OF THE CHURCH, by PAUL PATTON FARIS (Board of Christian Education, Presbyterian Church in the U. S. A. 75 cents). Contains twenty-five stories of leaders in the work of the Christian churches, in America and in foreign fields, to be used as lessons for the intermediate department of the daily vacation Bible school. Many of the sketches are interesting but the book has the usual defects of its type. It attempts to cover too much ground and is sketchy instead of revealing. Its evident aim is to furnish information rather than suggest problems for solution.

JANE IN THE ORIENT, by LOIS H. SWINEHART (Revell. $1.50). A clever account of a Western girl in Japan and Korea. Indeed, the author has allowed the demands of clever interest to obscure some even more important matters. In the very first chapter, "Jane" tells how successfully she evaded the rules of the ship and the laws of the country she was to visit. She presents customs in a ridiculous light and even makes fun of the wedding to which she is invited by an act of exceptional courtesy. The fact that she is later inspired with religious zeal for the salvation of these people does not entirely remove the objectionable character of these passages.

INTO ALL THE WORLD, by ARTHUR HENRY LIMOUZE (Board of Christian Education, Presbyterian Church in the U. S. A. $1.75). A series of lessons prepared for use in the junior department of the daily vacation Bible school, containing "Projects for Girls," by Catherine Barber, and "Projects for Boys," by Elas K. R. von Ruecan. It is a course in Christian missionary education arranged in the form of a trip around the world. There are some clever ideas and much practical information for the Presbyterian leader. The teaching material is disappointing in its lack of organization and adaptation to pupils of junior age. The value of the book would also be improved by some more working directions.

HERBERT W. GATES.

The Methodist General Conference

Significant Action in Springfield

By Henry Lincoln Bailey

AT this writing the Methodists are just half through their month of General Conference meetings in Springfield, Mass. They have already done two things to make history; quite possibly the only two that will stand out as real landmarks of their New England sojourn. Other important legislation is in prospect, affecting denominational machinery, such as partial consolidation or re-alignment of mission boards, tenure of episcopal residence and office, etc.; but they have made their 34th quadrennial meeting famous by voting in favor of union with the Methodist Episcopal Church, South, after 80 years of separation caused by disagreement over slavery and its corollaries; and they have admitted women to the ministry.

REUNION

The matter of the reunion of North and South in Methodism is not a new idea; some of the churchmen on both sides have long been looking forward to this day and the day after. Bishop McDowell explained that it was not so much the undoing in 1924 of what had been done in 1844 as it was the writing of a new chapter in the Acts of the Apostles that would set the Kingdom of God ahead in the whole world. When the bishop had finished his long and inspiring address there was not a word to be said in opposition. Half a dozen brethren felt they must speak or burst before the vote was taken; or more truthfully, half a dozen got a chance to voice their seven-fold Amen and dozens were clamoring for a chance when the insistent demand for the previous question brought the vote, 802 in favor, 13 against. Oklahoma delegates obeyed instructions and voted not as they preferred but as their Conference told them to.

It was a day of exaltation comparable to that in our own National Council in 1913 at Kansas City when our delegates adopted the program for centralization and progress, under the impulse not of a machine factory, making a new ecclesiastical machine, but of the Divine Spirit breathing upon the voters. That was on May 7, and probably was the high-water mark of the Conference. The merger now waits upon action by the Southern Methodists. Their bishops are in session and will receive the overtures from Springfield and presumably will call a special meeting of their whole Conference to take early action on the question of unification. When consummated it means a church of about 6,500,000 members.

ORDAINING WOMEN

It was only 20 years ago that a woman was first allowed to be a delegate to the General Conference. Even now their ratio will hardly compare with the proportion of women in the National Council. But Methodist women have been looking abroad and taking note of the procedure in other churches. If Congregational women may be ordained, why not Methodist, they asked. The problem had been studied carefully since 1920, and the commission recommended that women be granted ordination as local preachers. Evidently not all Methodists understand what that means. Many of the debaters assumed that a local preacher is about what Congregationalists would call a licentiate. Not so, said the secretary of the commission, protagonist for the recommendation. It means full ordination as a minister but does not confer membership in the annual (state or district) conference with its concomitant of compulsory assignment and migration. The most telling argument for ordination came from mission fields, especially in the Orient where social traditions are such that a woman convert shrinks from the touch of a man's hand even in baptism or the holy communion.

The debate was a two-day affair and hinged upon the feminist assumption that women were not getting full privileges in the proposed action. The Conference was clearly disposed to ordain women and finally voted overwhelmingly to do so. In retrospect the long debate seems to have been superfluous. Women have been granted all that most of them wanted and most of what the others asked. One speaker with experience in hiring school teachers argued that the church could save money by having women pastors!

A LEGISLATIVE BODY

The Conference differs materially in aim and method from our National Council. It is a legislative body. Its members have won their credentials by spirited elections in their annual conferences. Their sessions are not mass meetings with visitors chinked in where there are vacant chairs. There are no vacant chairs. Delegates have their own places and are supposed to be in them for four hours beginning at 8.30 A.M., save for a ten-minute recess at 10.30. They may do shopping, visiting, sightseeing, resting, at other times but not then. The bishops fill the platform, and feel the compulsion of perfect attendance. Bishop Charles Wesley Burns, pried loose from Springfield to address Massachusetts Congregationalists at Brockton, traveled till 2 A.M. to be back in his place at 8.30. The devotional half-hour at 8.30 is conference business. The doors close then till recess time. Late comers must go downstairs and up again by side entrances. In short, the delegates are here for business, and they stick to it.

In the afternoon hundreds of them are busy on standing committee sessions at various nearby churches. Our First Church is the mission center, and every afternoon the mission fields are popularly exploited by addresses, pageants, and moving pictures, the latter being put on at Grand Army Hall, a block away, which is the educational center. The basement of the Auditorium is the exhibit headquarters. Visitors pay $15 for reserved seats in the balcony for the month, and the general public gets free admission to the top gallery. The evening sessions are for inspirational addresses.

Instead of having one moderator as we do, the Conference has each day a different presiding bishop, and he has his troubles for that day. If he is not an expert parliamentarian (not all bishops are), somebody on the floor will discover it and tangle him in technicalities. When the ordination of women was under consideration a woman delegate came in from the far left field, waving her manuscript and shrieking "Mr. Chairman! Mr. Chairman!" Nor did she pause till she reached home plate, shaking her paper in the umpire's face—and he meekly recognized her. When any debate becomes interesting there is no lack of volunteers, and although they seem to need an amplifier when they speak from the stage, there isn't one who couldn't be heard two blocks away when, in squads of from six to thirty they individually try to gain the chairman's ear.

The Editor's Bible Class

Conducted by William E. Gilroy

Great Teachings of the Bible: I. Concerning God

We have been saying a great deal *about* the Bible and ways of using it. In the light of all this free and unconventional approach to the Bible, which I have been suggesting is the only way to get at its real and vital truth for us, would it not be well for a few weeks to let the Bible speak for itself, and to consider its teaching upon the great themes?

Let us begin where the Bible itself begins —with *God.* Few people realize the profound significance of the first few words of the Book of Genesis: *In the beginning God.* Too many people have the notion that because the early chapters of Genesis are not now regarded, as they never should have been regarded, as a scientific account of creation, these chapters are unimportant, to be dismissed as exploded and futile myths. Such an idea is absolutely mistaken. One can imagine the eagerness with which these chapters would be sought if they came to us as a fresh discovery in some piece of ancient literature. What a furor this poem of creation would create under such circumstances in literary circles! And if the document is not scientific in method and in fact what striking general parallels the scientist would find between the ancient effort to explain creation and modern scientific discoveries. There would be at least the conception of an orderly process of creation and the emergence of matter and life as form and order evolving out of chaos.

But the real significance of the Genesis story is found, not in its literary quality, nor in its early glimmerings of scientific discovery, but in the clearness with which it places *personality* or *spirit* as the origin, center, and soul of the universe. That marked a profound step in religious progress—in fact it may be said to mark the beginning of religious thought and experience, as distinguished from superstitious feeling.

If we endeavor to realize ourselves in a world like that in which there was no Bible, before we had inherited the thought and experience of the past, we shall understand something of the height of experience to which this ancient writer had ascended before he was able to say, *In the beginning God.* Suppose we picture ourselves as primitive people, face to face with a world for which we could not account, in awe of its immensity and incomprehensibility, startled into superstitious fear of lightning and thunder, trembling in the presence of wind and storm, fearful in the darkness, sublimely impressed by the moon and starry heavens, gladdened by the light of day, and almost prostrate in reverence for the sun which heralded each coming dawn. Would we under such circumstances have developed any such religion as that of Genesis? Would we not more likely have been like the savage given over to superstition, or at best have worshiped the sun or the forces of nature?

Yet here was one who faced the mystery, without a book of revelation, who dared to assert that back of the universe, and originating it, was *personality* or *spirit.* It was man realizing the greatness of his own *soul,* and finding the origin of that soul and the origin of the world in a supreme being in whose image and likeness he had been made.

The conception was as sublime for its *courage* as for its reasonableness and grandeur. That man should dare to link himself with the Maker of all things, and find in himself a spirit akin to the Eternal! Such faith and courage lifted both man and religion to a plane incomparably above the superstitions of the savage and the speculations of pagan philosophers. Say, if one will, that it is an assumption that does not explain all-mystery, that the child's question, *Who made God?* is still unanswered when we have come to believe that God made the universe, here is something that is none the less more than a working basis of faith. It is an intelligent trusting of the soul to the soul's sure observations—that back of form and order and matter are *spirit* and *conception.* As Paul puts it, *Every house is builded by some man, but he that built all things is God.* This is the starting point—that, as some one has said, the universe is a mystery, but not a muddle. It is a great day in experience when a man comes firmly, unshakenly, to believe that at the center and soul of the universe of force, matter, and living men, is *personality,* a *unity* of spirit and purpose, which our Bible calls *God.* That experience is recorded in the very first verse of the first book of the Bible, but it is, as we shall see, only the beginning of the Bible's teaching concerning God.

Ezekiel Encourages the Exiles

Comment on the International Uniform Sunday School Lesson for June 8.
Ezekiel 34: 11-16, 25, 26

The distinctiveness of religious experience marking some men for leadership is nowhere more evident than in crucial situations, where in the midst of disaster, trial, and discouragement, some man stands out above his fellows rebuking the fearful, steadying the wavering, reviving or stimulating faith in the despondent. Under such circumstances nominal leadership often reveals its weakness and futility while the real leader appears. One thinks of such an occasion as that of Paul's shipwreck, when Paul, though a prisoner, stands forth as the man born to command, to whom even the captain of the ship is subservient.

Such an instance we have here in Ezekiel's activity among the exiles in Babylon. Whence came this strength that kept a man self-reliant and capable of leadership when his fellows were crushed and dispirited? The secret was in his spiritual outlook, discipline, and training. He was self-reliant because he was God-reliant. Ezekiel also was strong because he had the shepherding and mothering instinct. Could we think of a mother being crushed or broken while her children were her care? We develop strength through the consciousness of responsibility. Ezekiel was more than a prophet; he was a priest and a pastor. When a priest and a pastor is a prophet as well, what power of service and inspiration is in his ministry!

Ezekiel not only comforted exiles in trouble; he inspired them with hope. His personal grief became a symbol of this people's sorrow, but as he found God's call in his own situation, so he found a divine summons in the situation of exiled Israel. But comfort and inspiration were secondary to judgment upon sin and the sinful. The idea of mercy and restoration and return were dominated by a plain and honest attitude toward sin and a primary recognition of the meaning and necessity of repentance.

Ezekiel's message and method are prophetic of the Gospel era. The Golden Text, *I will seek that which was lost,* etc., calls to mind the words of Jesus, *The Son of Man is come to seek and to save that which was lost.* And Christ's salvation comes to the soul exactly as salvation came originally to these exiles—through a deep repentance turning men from sin to seek God's grace and guidance. The Lord is still seeking his scattered people. Everywhere are the exiles who belong to Zion. How can we quicken the passion for Zion—the lost dreamland of aspiration, the place of vision and hope before the soul became exiled, seared, and scarred with the sins, corruptions and cynicisms of life? That is the problem today as it was of old, and we must solve it with the help of one greater than Ezekiel but with the same courage, consecration, and loyalty that the ancient prophet displayed.

Woman's Home Missionary Federation

The regular meeting of the executive committee of the Congregational Woman's Home Missionary Federation was held in the Broadway Tabernacle, New York City, May 5. The attendance was unusually large. The president, Mrs. Charles R. Wilson, presided. The Bible study or devotional period was in charge of Mrs. Charles F. Chase. The business session was followed by a delicious luncheon served by the women of the Broadway Tabernacle, Mrs. Ellis Cook in charge. A delightful program followed. Mrs. F. H. Woodruff, one of the vice-presidents of the New York Woman's Home Missionary Union, sang a group of songs. The president of the Federation greeted the guests who included, besides the executive committee, officers from local auxiliaries in Connecticut, New York, and New Jersey. The state presidents followed with cordial messages. These included Mrs. C. S. Thayer of Connecticut, Mrs. H. F. Smith of Massachusetts, which has just adopted "Union" as part of its name; Mrs. D. F. Updike of New Jersey and Middle Atlantic Conference, Mrs. H. F. White of New York, Mrs. E. D. Burditt of Vermont, and Rhode Island, so recently organized as a state union, sent greetings by its vice-president, Mrs. F. Leonard. Mrs. John Ferguson, president of the Council of Women for Home Missions, gave an earnest message, timely and inspiring. At the recent notable convention of the Woman's Committee for Law Enforcement in Washington, D. C., the Federation was represented by five delegates. Two of them, Mrs. F. E. Bigelow of Washington, and Mrs. W. H. Little of New York, presented interesting and detailed reports of the findings of this epoch-making convention.

The annual meeting of the Federation will be held in Grinnell, Ia., Oct. 28 and 29.

M. H. P.

Let War's Tempests Cease

(A Prayer for Memorial Day)

Lord, let war's tempests cease,
Fold the whole world in peace
Under thy wings.
Make all the nations one,
All hearts beneath the sun,
Till thou shalt reign alone,
Great King of Kings.

—Henry Wadsworth Longfellow.

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Distant Correspondent

The Invalid Parish stretches far. In answer to the questions that were asked last fall a letter has come from India, so filled with the spirit of victory over difficulty and disappointment that its helpfulness will reach many.

This correspondent puts one important and valuable observation at the very forefront of her letter. "One thing that my experience has taught me," she says, "is that the invalid must depend on herself. I thought that I was very independent of others socially until I had to go for days without seeing any friend." Then, speaking of a time when she was confined to her bed for two months while her husband was necessarily away, she shows how great the value of self-dependence can be: "I was absolutely alone except for two Indian boys about 16 years old who brought me my food, and wood for my fire. In the other side of the house was another invalid. I was not in a critical enough condition to make it necessary for the doctor to call every day, and so for a week at a time I would see nobody except those mentioned above."

It is just the point made here that this column is trying to emphasize again and again. The invalid must develop resources in himself. If he would have a healthy mind, he must find things to do that are worth doing. If life refuses him one kind of occupation, he must find joy and usefulness in another. If life does not open out in the way he had planned, he must seek other ways of making it rich and beautiful. Some people can do important work, even when the difficulties are great. "Of course," says this writer, "being a missionary I have unusual opportunities. When I have been ill, away from my work, I have written letters to various of our flock who were in need of help. When I have been confined to my bed, as I am now, in my own home, I have enjoyed seeing and encouraging our people. I also have an opportunity of directing our boarding school from my bed. Just at present I have been having a wonderful time getting Christmas presents ready for our school children."

For occupations she suggests knitting, crocheting, sewing, writing, and studying. "Even when I have to lie flat on my back I have been able to rest my elbows on the bed and hold the knitting without fatigue." The difficulty of getting books has been a hardship, but she has tried to plan out courses of study by using any books that were available. "Lately I have been having some fun studying the new psychology. . . . I have also been fortunate in having the Tamil language to study, so I have memorized some in that." And she remarks: "If we see no other friends, God is always there to talk to. I get so much praying done when I am ill!"

"One thing I have learned"—here are good words—"is that people the world over, no matter what faults they may have, no matter of what race or creed, are wonderfully good in times of trouble. I came to India to serve, and yet I have done so little, and others have done so much for me! And the Indian people are so dear, helpful, and considerate. They do not know our customs, and they often do the wrong thing, but it's the spirit that counts."

Readers will be glad to know that the doctor gives this member of the Parish every expectation of being well, and strong for her work, at the close of an expected furlough in America.

Closet and Altar

GOD'S WORK WITH MAN

For we are God's workmanship, created in Christ Jesus unto good works.—Eph. 2: 10.

God has a definite life-plan set for every man; one that, being accepted and followed, will conduct him to the best and noblest end possible. And so, as you pass on, stage by stage, in your course of experience, it is made clear to you that whatever you have laid upon you to do or suffer, whatever to want, whatever to surrender or conquer, is best for you. Your life is a school, exactly adapted to your lesson, and that to the best, last end of your existence. No room for a discouraged or depressed feeling, therefore, is left you. Enough that you exist for a purpose high enough to give meaning to life, and to support a genuine inspiration. If your sphere is outwardly humble, God understands it better than you do, and it is a part of his wisdom to bring out great sentiments in humble conditions, great characters under great adversities and heavy loads of encumbrance.—*Horace Bushnell.*

God leads me!
Through all the old unquiet years,
Shadowed by failure and by sin,
When selfish grief and selfish fears
Made all the way I stumbled in
A mystery of darkness—still
I think he led me. Looking back
It seems to me his blessed will
Fashioned my life, and any lack
Of presents or of riches or of power
Were angels in disguise.
However much I hungered for
A present earthly paradise,
God held me!

J. W. Taylor.

First, life is a success because the skies are bright and the whole world is beautiful. Then life is a failure because every joy is in danger of disappointment, and every confidence may prove untrue. Then life is a success again because through disappointment and deceit it still has power to make a man pure and strong. He who has delighted in the outside pleasures and then bowed down in misery because they disappeared, rises up at last and stands upon his feet when he discovers that God has a far deeper purpose about him than to keep him gay and cheerful, and that is to make him good; and with that deepest intention no accident can interfere; with that discovery all his despair disappears, and a self-respect, which is full of hope and ready for intelligence, comes in its place.—*Phillips Brooks.*

Be not weary of me, good Lord, and let me not be weary of myself, or of trying to conquer myself. I am all weakness, but thou art almighty, and canst put forth thy strength perfectly in my weakness. Make me truly to hate all which thou hatest, fervently to love all which thou lovest; make me truly sorry, for love of thee, that I have so often offended thee, and so mightily transform me, through thy grace, that I may no more offend thee; through Jesus Christ. Amen.

E. B. Pusey.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Little Things that Count

Comment on the Prayer Meeting Topic for June 8-14

BY CHARLES ERNEST WHITE

Topic: Christian Courtesy: II Peter 3: 8-13; Rom. 12: 10.

Light from the Bible Passages

Time is nothing to God, who is eternal. To us who are finite there are definite limits to our earthly existence. Doing every day those things which are fitting is highly essential. The opportunity may not be repeated. This is especially true of many kindly deeds. "I shall pass this way but once." What a new day could be brought in, if we should all practice this. Kindliness, courtesy toward others is a part of the Christian code. We cannot omit it without injury to our own finer natures, nor can we without injury to our brethren. It is an outgrowth of a wholesome love.

Leads for Leaders

In a hustling, business age like ours what are the qualities in life that get us farthest? Among these is there any room for courtesy? Is "every man for himself" a Christian policy? Are such things as kindliness, consideration for others, signs of weakness or strength?

What about courtesy in the home? Toward our elders there? Those that are younger? Is it one of the things that give home its especial sweetness?

What about it in the cars? In public places? If it is not the fashion now, is that a *reason* for following fashion? Which is easier—to be a boor like the many, or a gentleman or lady like the few?

What qualities are necessary if we are to be courteous to those we do not like or those who do not like us?

Thoughts for Members

Life is not so short but that there is always room for courtesy.—*Emerson.*

How sweet and generous, even in common speech,
Is that fine sense which men call courtesy!
Wholesome as air and genial as the light,
Welcome in every clime as breath of flowers,
It transmutes aliens into trusting friends,
And gives its owner passport round the globe.

—James T. Fields.

Have you ever had your day suddenly turn sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make today the same for somebody. It is only a question of a little imagination, a little time and trouble. Think *now*, "What can I do today to make some one happy?"—old persons, children, servants—even a bone for the dog, or sugar for the bird! Why not?—*Maltbie D. Babcock.*

Give me, O Lord, a heart of grace,
A voice of joy, a shining face,
That I may show, where'er I turn,
Thy love within my soul doth burn.

—Rosa Mulholland.

A Moment of Prayer

Keep us, O Father of us all, from that cold self-concern, that press of other plans, and that perversion of ambition, which would blind our eyes to the interests of others. Reveal to us in clear light the many opportunities for kindly thought and courteous deed, which shall enrich our own hearts by the doing and the hearts of others by the reception. Through Christ our perfect example we pray. Amen.

WITH THE CHILDREN

Mother's Story Game

By Blanche Elizabeth Wade

There was once upon a time a little girl who thought she had played all the games worth playing and she was sure she had read all the story-books in the house, so there was nothing left to do. And the day was so unpleasant that she could not go out-of-doors to play. Even her two brothers had to stay inside, and they were wondering also what they could do to have any sort of fun.

"Let's ask our great inventor!" said Philip.

"Yes, let's!" cried Harold.

"Oh, yes!" exclaimed Louise. "Our great inventor never has a bit of trouble finding something worth while for us to do."

So off to the great inventor's room they ran.

The great inventor was their mother. She laughed when they stormed her castle, as she called her study, which was part library, part morning-room, part playroom, and part any other sort of room her family wanted to turn it into.

"You must have been mind-readers," said she, "or else I must be one. I thought you would be in here to ask me that old question of yours, so already I have a new bit of fun for you. I say it is new, for in one way it is new, but in another way it is old, as you will know the minute we begin to play it. On my typewriter I have made the bit of fun for you, which is part game and part story. I wrote the last word about two minutes before I heard your steps coming down the hall, but since you are here before the game is quite ready, you may help me finish it. Here are three large sheets of heavy paper, covered with names of articles. Each of you get a pair of shears, and cut apart these names so that there will be but one name on each slip."

At first no one could guess what all the snipped names were for, but suddenly one of the boys cried:

"Oh, I know! Now I see! This is the game part of the thing our great inventor has invented for us. Why, it is like"—

"Hush! Don't tell the others, Philip!"

Louise guessed, too, and finally Harold remembered that once when they were spending a summer vacation at Grandfather Avery's, their Aunt Rose had brought down from the attic some of the games she used to play with when she was a little girl.

The game that Aunt Rose brought down from this old Avery attic was played exactly like one in the shops today, and called Peter Coddle. The old Avery one was always called Sam Slick. The impossible person called Sam Slick was pictured upon the box cover. The box held a little booklet telling of his adventures. One of the players read this aloud, stopping at places where blanks were left, and at each pause some other member read aloud whatever was printed upon one of the cardboard slips which had been previously divided among the players. Sometimes the article read to fit such a blank made such ridiculous nonsense that all the players interrupted the game by their hearty laughter.

The old game of Sam Slick had been so popular with the children that summer, that now they shouted joyously when they found Mother had made a game of the same kind, only much more up-to-date, by having the story about their own family, and by having some of the slips name articles not invented nor used in the fictitious Sam Slick's day.

They had such fun over the story game that they made their father play it with them in the evening, and as the slips had in the meantime been shuffled and redistributed, the articles fitted into different blanks, and made even funnier happenings when the story was read the second time.

Here is the story as Mother wrote it, and her list of articles. You can play it yourselves if you will copy upon slips these articles and read the story aloud to be filled in from the slips. You can even make a story of your own and choose other articles for the slips.

THE STORY

Once upon a time there were three children who had to stay inside the house on a rainy day. Why, the day was almost as gloomy as . . . . Philip said it made him think of . . . . Louise said it made her wish she were . . . . Even Harold, who was usually cheerful, said he felt as sad as . . . .

So they ran to Mother to have her tell them what to do. She was as merry as . . . . First she asked them why they did not play with . . . . They said they had and were tired of it. It was as stupid as . . . . So she asked them how about . . . . and they said they found it more dull than . . . . So she told Harold to go to her work-basket and bring her . . . . She sent Philip to the library for . . . . and had Louise bring her from the cellar . . . . She herself went into the music-room and brought out . . . . There was only one more article needed, she said, and they would find it in Daddy's coat pocket in the hall. Philip went for it, and came tugging it in. It was . . . . and was quite new. Daddy had bought it at the florist's and had given for it . . . .

With these articles Mother soon made . . . . that made the children shout for joy. They said it was much better than . . . ., and it amused them so long, that they were surprised when suddenly there was a knock upon the door, and there was Norah smiling like . . . . and bringing them a tray of afternoon refreshments. She took from the tea-wagon . . . . which she placed before Mother to serve. Each child had first of all . . . . Then as a fine secret of her own, Norah took from the lower shelf of the tea-wagon . . . . Every one said she was more thoughtful than . . . . and it made her blush like . . . . .

Just then, in came Daddy. He had come home early and was just in time for the little party. So Norah hurried from the room and was soon back with . . . . for him. He was so pleased that before he tasted it he rewarded her with . . . . This time she blushed like . . . . and hurried away.

When they showed Daddy the new toy Mother had invented, he said it made him think of . . . . and Mother was more ingenious than . . . . He said he had something for each of them in the hall, and when he brought the things in, he had for Mother . . . ., for Philip . . . ., for Louise . . . ., and for Harold . . . .

All these toys kept them all busy the rest of the afternoon, and suddenly they found the sun was shining in as glorious a sunset as they had seen. It was more beautiful than . . . . and Daddy said it made him think of . . . .

They had had such fun that at night Mother dreamed of . . . .; Philip dreamed he was running after . . . .; Daddy said he dreamed he was eating . . . .; Harold dreamed of . . . .; and Louise thought she was trying to hold . . . . So you see the day had been as successful as . . . .!

THE ARTICLES

a basket of chips
a piece of cheese
a Mah Jongg set
a bag of oats
a lemon pie
a string of onions
a wireless outfit
a Dill pickle
a bunch of asparagus
a windshield
a tube of shaving-cream
a punctured tire
a baked apple
a postal card
a lamp-wick
an old tin pan
a piano-player
a coffee-mill
a soup tureen
a bottle of horse-medicine
an alarm clock
a fireless cooker
a piece of mending tape
an empty tool-chest
a kitchen cabinet
a Persian rug
a fire screen
a bottle of ink
a letter box
a fountain pen
a Japanese fan
a paper of tacks
a glass of jelly
a star-fish
a cold boiled turnip
a fence-rail
a tennis racket
a piece of lemon peel
a rusty saw
an old almanac
a screwdriver

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Good Morning, Merry Sunshine

By Jean McIntyre

Good morning, merry sunshine,
I am so glad to see
You shine upon my garden
Where flowers are going to be.

If you will shine and dew will fall,
'Twill make my garden grow,
Because I've planted seeds, you see,
All neatly in a row.

And I must toil each morning
To keep the weeds away,
And rake and hoe and do my work
Before I go to play.

So thank you, merry sunshine,
You bring us all good cheer.
Come back again tomorrow,
You'll find me working here.

Signs

Anne Johnson Robinson

Do you know that fairies, dear,
Fairies in the city,
Have no fields in which to dance?
Isn't it a pity!

So when they have dances, dear,
When they go on "larks,"
They dance upon the green turf
In the city parks.

That you may not tread on them,
Heedless as you pass,
There are many signs that read

KEEP OFF THE GRASS

Congregationalists Against War

Strong Resolutions by the Vermont and Illinois Congregational Conferences

The following are the anti-war resolutions of the Vermont and Illinois Conferences, respectively, to which reference is made in our editorial columns:

Vermont Conference Statement on War

There is no dispute among us in the understanding of the Kingdom of God. However differently we may phrase the definition of it, and whatever diverse illustrations we employ to explain the idea, we are agreed that the all-comprehending aim of the moral and spiritual struggle of mankind is the dominance of the mind of Christ in all the earth, humanity everywhere organized according to the will of God, a transfiguration of the social order bringing into effect perfect justice, freedom, fraternity, labor, and joy.

And we are in agreement that in the condition of the world today, in such large part torn with hatreds, infused with prejudices and misunderstanding, controlled by motives of greed and selfish ambition, and ready again to see red and fight, class with class, nation with nation, and even race with race, the Church of Christ must come to the rescue of the world. The Church of Christ must come quickly, courageously, and with all the wisdom and strength she can invoke from God and secure through the singleness of purpose and unity of program of the whole fellowship of the Christian people.

We believe that the time has come for the Church of Christ to do more than take sides on tremendous questions which involve prosperity or disaster, life or death, for civilization and the world. She is summoned to *lead the way, to make a side of her own.* We believe that the true Christianity must go further than proffer suggestions to the secular powers; it ought to claim the right "to challenge, to penetrate, and to transform the whole social order." We believe that the Christian should rise up in his place and speak out in unmistakable terms, according to the way of Jesus as best he can interpret it, what he will stand for—and what he will not stand for, in all social and political affairs.

In view, then, of this basis of principle on which all thoughtful, earnest, and forward-looking Christians may come together, as touching this gravest of the great questions, that of war and peace, we delegates, ministers and laymen and women, from our Vermont Congregational churches, in annual conference assembled in Woodstock, May 13 to 15, 1924, in our individual capacity make this statement of our faith and dedication, and refer it back to every Congregational church in the state for its endorsement.

1. In order to prepare the public mind for the right moral judgment upon war and to arouse the lofty passion of the people's conscience against it we shall undertake through preaching and teaching, in the pulpit and out of it, in the church school and other educational agencies, to make known the real facts about war, as the truth has been and is being told by first-hand witnesses, and not under the gloss of appeals for patriotism and "my country right or wrong."

2. In season and out of season it is our purpose to insist that war is not inevitable, that if man has been by nature a fighting animal the time has fully come for man to slough off his old nature and become the new spiritual man in Christ Jesus, and that the establishment of permanent peace among nations and peoples is no idle dream but an attainable goal in this generation.

3. We pledge ourselves to do our part to remove the causes of war:

(*a*) By studying them and becoming intelligent about them;

(*b*) By going to the full limit of practicing the Christian principles we have avowed, of justice, good-will and brotherhood, not tolerating in ourselves racial feeling or that spirit of nationalism which disesteems any other nations and countries, and working for such changes by progressive steps in the industrial and economic organization of society-at-large as shall uproot the incentives for selfish trade rivalries and commercial exploitation and put the Golden Rule concretely into national legislation and international policy;

(*c*) By encouraging and supporting specifically the various agencies which are now in operation or may be devised to explain the causes of war and prevent it.

4. We believe that the United States should participate in the World Court of International Justice and we will use our influence to bring about this participation. Recognizing frankly that there has been an honest difference of political opinion among us regarding our entrance into the League of Nations, we maintain now that this issue should be lifted out of the sphere of partisan debate, and decided on the highest ground; and we are persuaded that America owes to the other countries of the world the fullest co-operation in perfecting a world organization in which this government and people shall be an active member in the interest of peace and prosperity for all mankind.

5. But there is a further step to take, and we are ready for it with full understanding of its significance and with solemn and intense purpose. Without undertaking to dictate to the individual his course of action as a citizen of the state in case of war, we nevertheless affirm that it is the duty of the Christian church to excommunicate war—to declare it for what it is, sinful in the extreme and utterly contrary to the mind of Christ, never again to apologize for it, bless it or give it official sanction. Moreover, we urge upon our government to take the initiative in proposing through international organization to put war under the ban of outlawry, to make war henceforth a crime to be visited with penalties befitting so great a crime in the person of that nation or of individuals within a nation that may be guilty of instigating it.

Peace Resolution Adopted by the Congregational Conference of Illinois, May 8, 1924

Without calling into question any previous wars or their motivation, the Illinois Conference of Congregational Churches affirms the duty and purpose of the present hour and our line of action for future days in the interest and support of preparedness for world peace, as follows:

First. We believe that the continuance of the war system as an established part of modern civilization is, in its very nature and results, anti-Christian because anti-social; and that the time has come when it must be outlawed the same as slavery and the liquor traffic.

Second. The Conference stands for open diplomacy between nations and for an International Court of Justice to interpret and apply international law in order that world peace may be secured and maintained as humanity's need and right.

Third. We also stand for the most thoroughgoing education of the youth of our country in the principles of peace and international relations.

Fourth. We further believe that America should be among the leaders in securing an international covenant of peace, whereby all peoples through their representatives shall subscribe to the things which make for universal good-will.

Fifth. We rejoice in the apparent success of the Dawes Commission in preparing an adequate plan for the solution of the vexed problem of reparations and we heartily commend the proposal of President Coolidge to call an international conference looking toward further disarmament.

Sixth. We are opposed to the whole war system—its secret treaties, military alliances, unjust economic concessions, competitive "preparednesss" programs—and in no way will we participate in such movements as history has conclusively shown lead to war.

Seventh. No complex problem is ever rightly solved apart from full and free discussion. Prejudice and persecution not only prevent the discovering of the way to peace but they are chief factors in creating war. We therefore call upon all men of varying thoughts concerning this matter, to practice the spirit of Christ in order that they may learn the mind of Christ and may unite effectively in behalf of the principles stated in the preceding paragraphs, about which there seems to be general agreement among us.

An Investment in Leadership

By Herbert W. Gates

"The trouble with our church is that we have no leaders. I should like immensely to attempt some of the advanced work and better methods, the value of which I fully realize, but I can't carry the load myself and I don't know a person in our church that can put the thing over."

That was the remark of a pastor in my office, not long ago, and what he said is true of more than one church. Even those churches which do have some leaders are usually aware that they could do with more, and the best leaders of all are painfully aware that they are constantly needing fresh information and inspiration.

That is exactly where the summer conference comes in. Their number is on the increase and they fall into two main classes: the denominational and interdenominational.

The majority of our states now have conferences for young people, some of them more than one each season. These are announced in *The Congregationalist* under "Events to Come," and full details may be secured by writing to Rev. Harry T. Stock, Secretary of Young People's Work, Congregational Education Society, 14 Beacon St., Boston.

These denominational conferences offer to our young people a splendid chance to get new ideas and a larger vision of their opportunity in the home church.

The Missionary Education Movement conducts six conferences this summer as follows: *Blue Ridge, N. C.*, June 27-July 7; *Ocean Park, Me.*, July 1-10; *Silver Bay, N. Y.*, July 5-15; *Asilomar, Cal.*, July 11-21; *Lake Geneva, Wis.*, July 25-Aug. 4; and *Seabeck, Wash.*, July 25-Aug. 4.

It is not the purpose of these conferences to compete or to conflict with the young people's conferences conducted under denominational auspices. There is a field for each. The M. E. M. has adopted as its policy the training of leaders for advanced work. Many churches make a practice of sending carefully selected young people, first to the denominational and then to the interdenominational conference, which makes a satisfactory combination for thorough training.

(*Continued on page* 703)

NEWS OF THE CHURCHES

Resigns from Park Manor, Chicago

Rev. J. R. Heyworth of PARK MANOR, CHICAGO, ILL., has resigned and has become the Illinois representative of Chicago Seminary.

Mr. Heyworth is a native of Lancashire, England, and began his ministry in the Wesleyan Methodist Church. In 1906 he came to the Canadian Northwest and served two years as a missionary of the Methodist Church in Canada. From 1908 to 1911 he was secretary of religious work for the Toronto Central Y. M. C. A., and took the full course at Victoria College, where he graduated in 1911. He was for two years assistant pastor in Calvary Congregational Church, Montreal, and for two years following pastor of the Congregational church in Paris, Ontario. In 1914 he entered Chicago Seminary, at the same time taking the pastorate of the Lombard Church.

After four years' service he came to Park Manor, where he has made a remarkable record. During his administration the budget has been almost doubled and the benevolences are ten times as great as they were before. The church is carrying on an aggressive building campaign and the membership has increased about 50 per cent. He has been active in civic affairs and in denominational movements. He is a strong speaker and will bring to the Seminary varied talents and aggressive service for its work.

Rev. H. C. Herring Leaves Wichita

As noted in *The Congregationalist* a few weeks ago, Rev. H. C. Herring resigned from UNITED, WICHITA, KAN., March 30, this to take effect June 1. He has served the church seven years. He came to it from Burlington, Wis., his first pastorate after leaving the seminary. His work at Burlington was characterized by the development of a full program of instruction and service with especial emphasis upon the religious education of youth. Many members were received during this pastorate and the church greatly strengthened.

REV. H. C. HERRING

He came to Wichita as pastor of the College Hill Church. Soon after his arrival, in co-operation with Rev. C. C. Berger of Plymouth Church, the two organizations were merged under the name of United Church, and a dual pastorate of a year followed. Mr. Berger than accepted a call to a church in New York State. Three years ago, under the leadership of Mr. Herring, a new church building was erected. This is so commodious and so well arranged that it will minister to the congregation for a long time to come. It represents a noble type of church architecture and is one of the finest structures in the state.

In addition to carrying forward a full church program, Mr. Herring has done much journalistic work, which has made him widely known, and has been a champion of unpopular causes in his community and his state. He has dared to say in his pulpit everything that he felt that he ought to say and his church has given him full liberty. The Sunday night forum has been one of the features of the religious life of the city in the last year. He has been known as a public-minded citizen giving his influence to every worthy cause. Last year in spite of definite opposition because of his position on certain public questions, he was elected to membership on the board of education. He will spend the summer at his vacation home in New Hampshire.

From East to West

NEW HAMPSHIRE

Henniker Receives Gift

By the will of Henry A. Emerson, which has recently been probated, HENNIKER will receive a gift of $5,000 for its endowment. Mr. Emerson was an attendant at this church for over 50 years, and for many years sang in the choir. Rev. P. E. Miller is pastor of Henniker.

MASSACHUSETTS

Golden Jubilee of West Somerville

The golden jubilee of WEST SOMERVILLE was celebrated May 11-17 with a comprehensive and inspiring program. On Sunday morning the historical sermon was preached by the pastor, Rev. David Fraser. In the evening, Dr. Nehemiah Boynton gave a resounding challenge for the future in his address on "Reaching Forth." On Monday afternoon the banquet was held, with Edgar W. Evans presiding. At the post-prandial exercises greetings were received from the older members of the church and visiting clergymen. In the evening Miss Margaret Slattery thrilled the large audience with her message on "The Three Passions." On Wednesday, church school night was held, with the principal address on "The Joy of Achievement" by H. W. Gibson, State Boys' Secretary of the Y. M. C. A. On Saturday afternoon the church gave a May party to members of the kinderkirk, kindergarten, and primary departments of the church school, and their parents. Music of a high order was given all through the services, including contributions by the vested choir of the church, the church school chorus, the Criterion Quartet, the Pilgrim Male Quartet, and an efficient orchestra. In recognition of this 50th anniversary the church will install a new organ, and a goodly part of the $10,000 necessary was contributed during the anniversary.

The church, organized with 52 members, has grown to the number of 910, of whom more than 500 have been added since the present pastorate began in 1916. None of the original members of the church is living, but Mrs. Israel Earl, for 46 years a member, sent her reminiscences. Mr. and Mrs. Thomas Gordon, members for 45 years, Miss J. Warren Bailey, teacher of a young ladies' class for 38 years, Mr. and Mrs. Horace Butters, Franklin Perry, James Doyle, and Mrs. Charles Landers all added to the interest with their sketches and tributes to the church. The church is exceedingly prosperous in all its departments. It has the largest Sunday school in the conference, with a membership of over 900 and an average attendance of 500. Since the coming of the present pastor his salary has been doubled and two years ago an assistant pastor was secured. During this time the church has cancelled a mortgage of $10,000 and since 1918 it has been free of debt. T. C. B.

Rev. A. H. Hope Leaves Hadley

On May 11, Rev. A. H. Hope preached his last sermon as pastor of the historic old First Church at HADLEY. This church dates back to 1659 and is one of the foundation stones of Congregationalism. History tells us that one Sunday morning when Hadley was yet a frontier town, the people were all at church when they were unexpectedly attacked by Indians. The town was saved by an old man with flowing white beard who, with drawn sword, suddenly appeared and warned the people. He was called "The Angel of Hadley" by the people who until then knew nothing of his presence in town, but in truth he was one Goffee, one of the "Regicides" who signed the death warrant of Charles III and who was secretly quartered in Parson Russell's house.

Rev. A. H. Hope graduated from Oberlin and from Union Seminary, preached five years at Madison, Ct., and five years at Emmanuel Church, Springfield, Mass.; was religious director at Eagle Hut, London, and with the Hygiene Department of the "Y" at Brest, during his one and one-half years' service overseas as a "Y" secretary. He has been at Hadley four and one-half years and during this time the church has grown in numbers and has strengthened in unity and friendliness. Under his leadership the church was incorporated under Massachusetts laws, and now the old "parish" group, or business body, and the "church," or ecclesiastical body, function as one. The flourishing men's club has increased 70 per cent. and now has included the men of Second Church. Practically all of the Protestant men of the town belong or attend the monthly suppers and meetings of this club.

The women's club and other church organizations are all in flourishing condition. Best of all, Mr. Hope has created an atmosphere of love and kindness whereby this is a united people, making toward a friendly world. As he leaves for a larger field at Suffield, Ct., he has the Godspeed of every one of his Hadley people.

RHODE ISLAND

Progress Made by Pawcatuck, Westerly

Rev. E. E. Morrill went to PAWCATUCK, WESTERLY, in June, 1923, supplying during June and July. He began his active pastorate Sept. 1. Since then 35 new members have been added to the church. By means of a church attendance canvass the Sunday morning services have been more largely attended. The church has assumed the payment of one-half of the pastor's annuity payments and $600 has been added to his salary.

A graded children's church of three departments, held during the sermon period, has encouraged an average attendance of 40 children at the morning church service. The Sunday school attendance has increased and graded lessons have been adopted throughout the

school. A systematic plan for benevolent offerings has produced good results. The new hymn book, *Worship and Song*, has been added to the Sunday school equipment. A young men's club, social and athletic, has been organized, meeting once a week.

The church has joined with the six other Protestant churches of the city in several successful inter-church activities, including a men's community club, the young women's community club, teachers' training course, and in the presentation of the missionary play, *The Heroine of Ava.*

CONNECTICUT

Service of Recognition for Rev. R. T. Elliott

Early in April Rev. R. T. Elliott was recognized as pastor of NORTH HAVEN, Dr. E. S. Brightman preaching the sermon and Dr. W. G. Lathrop, Rev. F. J. Stephens, Rev. D. N. Beach, Jr., Rev. J. H. Gaylord, and Rev. E. G. Zellars taking other parts in the service.

The work at North Haven is moving along slowly but steadily. The three main aims of the church are: (1) To do as much socially as possible; (2) to strive to carry on an earnest and systematic training in all departments of the church; (3) to work persistently for the evangelization of the community, especially as evangelism is the outcome of religious education.

Thirteen united with the church at Easter, 12 on confession, making the total of 16 for the year.

Installation of Pastor of United, New Haven

At a special meeting of the New Haven West Association of Churches and Ministers, held May 13, Rev. R. H. Clapp was installed as pastor of UNITED, NEW HAVEN. The candidate presented a brief statement of belief, and was questioned for more than an hour by the members of the association. The keenness, frankness, and spirit of his answers won their respect and favor, and at the close of the examination it was unanimously voted to proceed with the installation. The sermon was preached by Rev. J. E. Park of West Newton, Mass., Prof. H. H. Tweedy of the Yale Divinity School made the installing prayer, Dean C. R. Brown gave the charge to the people, and Rev. S. C. Bushnell the charge to the pastor. The right hand of fellowship was extended by Dr. O. E. Maurer of Center Church, New Haven.

NEW YORK

Splendid Growth by First, Mount Vernon

On Sunday, March 30, occurred the fifth anniversary of the coming of Rev. C. F. Weist as pastor of FIRST, MT. VERNON. The day was marked by a special program in which Mr. Weist preached a sermon based on the same subject used for his first sermon five years ago, "Fragments of Life." The music for the day, entirely from Russian composers, was especially prepared and rendered by a large chorus choir, and the audience was larger than the seating capacity of the church.

REV. C. F. WEIST

On April 29, an anniversary reception was given in honor of Mr. Weist, over 200 people serving on the committee. After an address of appreciation of Mr. Weist's work in Mt. Vernon by Mr. Douglass Sprague, the pastor was presented with a new automobile as a token of love from the congregation—a gift in which even the smallest children of the Sunday school participated. As part of the program, a playlet was enacted by the original supply committee which had recommended Mr. Weist five years ago. More than 300 people were present at this gathering.

During the five years of Mr. Weist's pastorate the church has made rapid progress in all directions. The membership has increased from 155 to 418; the average attendance from 75 to 370; the yearly budget raised from $5,247 to $13,480; the contributions to benevolences from $1,040 to $3,009; the church debt has been decreased to $1,550; the church school has grown from less than 50 to more than 200 members. A director of religious education and a church secretary has been added to the staff of paid workers. The rapid growth of the congregation and increased opportunities for service have made the beautiful stone church building inadequate, and plans are being considered for enlarging the auditorium and building a community house adjoining the building, the land for which has already been secured.

On the Sunday following Easter, 65 members were added to the church.

When Sunday Comes

By John Andrew Holmes

There are no more beautiful pictures than the faces of the saints, and in what a glorious light the minister views them in the hour of worship!

MICHIGAN

Church Grows Under Leadership of Dr. Bartlett

Rev. A. E. Bartlett completes this month the first two years of his pastorate with FIRST, PONTIAC. During these two years the church has added 423 new members, making its membership today 1,202. There has been a corresponding increase of financial strength, and in a recent appeal $80,000 was subscribed toward the new and larger church. The Sunday school now numbers 816. Several new organizations have been added; a young people's Sunday evening club, a little folks' church, and a men's club. Dr. Bartlett is president of the Pontiac Council of Churches, and at its annual meeting last month was elected moderator of the Detroit Association of Congregational Churches and Ministers.

REV. A. E. BARTLETT

This month is being given over to missions. The morning sermons are devoted to a consideration of "Little Known Americans—Their Need and Our Opportunity." Sunday evenings, Dr. Bartlett is giving a series entitled "Through the Orient in the Footsteps of the Master." The church night services on Wednesday evenings are devoted to missions, with special speakers who have been in the field.

TEXAS

Ministers and Wives Have Fellowship Meeting

On Monday, March 10, Dallas ministers and their wives motored over to FORT WORTH for a day of fellowship and prayer. After a fine dinner together in the dining room of the Fort Worth Church, a program centered around the season was carried out. Each man told of his Easter plans. Supt. A. E. Ricker spoke of the value of the special meeting at this season and Dr. T. H. Harper of the use of music. Mr. McKinney gave an illustrated talk on the Passion Play at Oberammergau and Mr. Crabtree led a devotional service. All felt the loss of the larger fellowship of the North, where our churches are more numerous, and agreed to get together more often for such fellowship meetings. Mr. McKinney extended an invitation for them to meet at the summer cottage, on Lake Worth, of one of the members of the Fort Worth Church, in May.

OKLAHOMA

Address at Okarche

Rev. F. W. Ollis of OKARCHE recently delivered several addresses on "The Wonderful Way of Living," emphasizing the practical side of Christianity. Considerable interest also has been maintained through the review of several recent biographies and Fosdick's *Twelve Tests of Character.*

GEORGIA

First, Atlanta, Moving Forward

Rev. Russell Brown, who succeeded Dr. H. H. Proctor at the close of 1919 as pastor of FIRST, ATLANTA, has carried on with great success. At Easter the church installed 200 new Pilgrim Hymnals, and paid off the $1,100 debt, owed the Congregational Church Building Society. It also installed, at a cost of $600, a new electric motor for its organ. Mr. Brown has built a community playground and been able to enlist the services of the city of Atlanta to supervise it at a cost of $60 per month. Recently he organized the Working Girls' Home, operated by the church, on a community basis and the Community Chest has placed it on its 1925 budget.

First Church is coming back to the sort of prosperity that she had in the days before the War. The church auditorium is filled with worshipers each Sunday. One hundred members have been received since Mr. Brown came to the pastorate and this year a large percentage of the apportionment will be met.

OREGON

More Room Needed by Alameda Park, Portland

The Sunday school of ALAMEDA PARK, PORTLAND, continues to crowd the building. Funds have been raised to erect an addition which will accommodate the overflow. The church has nearly subscribed a $5,000 budget for the current year, a most encouraging report from a church less than three years old. Rev. J. M. Williams is pastor.

Around the State

SALEM RURAL Church was reorganized in March, Rev. H. W. Johnson of Salem Central co-operating. PARK PLACE, which has been inactive for several years, has also been reopened with a Sunday school membership of 45. ARDENWALD, PORTLAND, Rev. H. S. Wiley, pastor, recently raised over $50 for repairs. PILGRIM, PORTLAND, is making steady progress under Rev. J. W. Price. At a recent Sunday morning service $175, which was needed for special purposes, was raised in six minutes. WAVERLY HEIGHTS, PORTLAND, Rev. O. P. Avery, pastor, nearly tripled the number of givers for church expenses through the every member canvass, and increased the amount pledged by 214 per cent., with more yet to be heard from. The ladies' societies have carpeted the auditorium with a heavy cork linoleum at an expense of $500 and were recently presented with eight beautiful laminated portable tables by one of the men of the congregation. These tables are for banquet and social occasions. An unusual recovery has taken place at RAINIER, which has been closed for

nearly five years. When Rev. A. U. Baer took up the work at Rainier the Home Missionary Society matched equally the money raised locally for the work, putting in at the rate of $700 per year. Inside of six months the church has raised the salary from $1,400 to $1,800 and house, and come to self-support. This means a lift of $1,100 on the local field. The work is thriving in every department.

O. P. A.

With the States in Conference

The Bay State Churches

In its religious census Brockton, Mass., has churches of 14 denominations. Congregationalism through seven local organizations welcomed the Massachusetts State Conference last week with interest and hospitality. Sessions were held mainly in South Church, to which Rev. R. W. Coe has just come from Norwood. This church is conspicuous for membership and school, a strong ministry, and the outstanding service of a widely-known layman, the late George E. Keith. A Swedish church of our order serves a considerable group in that same ward. Rev. Axel Bergstedt is pastor.

But the city's industries are not all in Campello; therefore there are other churches. First dates from 1740. Rev. E. H. Gibson is now minister. Its early pastor was honored in the naming of the third church, Porter, in 1850, where Rev. H. F. Holton is completing his fourth year. From each of these churches have come a considerable group of ministers, but Porter colonized: Waldo, 1896, whose minister is Rev. C. B. Easton, and Wendell, 1897, where Rev. A. P. Brantley is concluding his work. The colored population has Lincoln to complete the list, now without a pastor.

President John E. Merrill of Central Turkey College, as conference chaplain, conducted worship at all sessions, with notable reverence and spiritual interpretation. The moderator, Dr. E. P. Drew, responded to an address of welcome to the City of Soles, given with hearty cordiality by Mr. Coe, himself a four-days' resident. Secretary H. L. Bailey stated that at the last Brockton meeting in 1899, South was then 66th in size. It is now 13th. Since that time the total membership in 601 churches has increased 34 per cent., the number of men 46 per cent. Today it is 151,913, a gain of 2,640 for the year. Property values are nearly $26,000,000. In 1923-24 seventeen ministers of the association died.

Work and Service Abroad

Annual reports from standing committees have value as they represent not only activities of churches but reflect the attitude and interest of the denomination through the local body. Many committees submit their findings in print; two were given the privilege of the platform.

The Secretary of the Board of Pastoral Supply, Rev. A. J. Covell, always offers his review from some new approach. Last year the Board served 319 churches in 28 states. The number of Congregational ministers in the country is less by 451 than 20 years ago. Churches employing stated supplies are becoming more numerous.

For the Seaman's Friend Society, Mr. F. P. Shumway urged a new building for Boston, with ampler equipment; 12,000 used the dormitories last year.

The committee on missions and apportionment reported by F. E. Rowe $656,832, about 64 per cent. raised, a slight increase over 1922 and 1921. Massachusetts leads the country; her Congregational gifts were 22 per cent. of the whole. Other benevolences amounted to $458,202. Sec. J. J. Walker, on "Federation and Co-operation," noted an increase of interest. A practical indication for the year is the maintenance, with co-operation of the local church, of a chaplain at the Rutland Sanatoria.

A questionnaire was the basis of the report of the committee on moral and social welfare, Rev. L. C. Greeley, chairman. Replies show three to one favorable to state regulation of moving pictures. Daylight saving was approved; the field of welfare work was declared largely unutilized; raising school age limit is desired by a majority, but the committee believes it would often work hardship. Enthusiasm was expressed by many in the bettered conditions under prohibition. Moral education in the public schools brought affirmative unanimity in direction of urgent improvement. There was a somewhat even division regarding Sunday recreation.

The committee furthering religious education, Vaughan Dabney, chairman, was this year successful in securing slides on methods and equipment, and in conducting several important young people's conferences and rallies.

The relation between churches and colleges was last year most thoughtfully studied by President K. L. Butterfield of Massachusetts Agricultural College and his committee, upon general observations of educators, a series of questions submitted to ministers, as well as

Treats to Come

Our editorial staff is to publish in early issues four splendid sermons from the pens of clergymen of national note. With great pleasure we announce these contributions.

Harry Emerson Fosdick, D.D.
Fifth Ave. Presbyterian Church, N. Y.

George A. Gordon, D.D.
Old South Church, Boston

Raymond Calkins, D.D.
First Church, Cambridge

Ernest Bourner Allen, D.D.
Pilgrim Church, Oak Park

The Congregationalist

14 Beacon Street
Boston

19 S. LaSalle Street
Chicago

reactions of college students. As a result both parties concerned are urged to discover further ways of understanding and co-operation and to make larger use of the mutual resources.

In the field of evangelism, Rev. A. P. Pratt, chairman, the committee suggests co-operation with the Home Missionary Society in conferences at strategic points; mid-winter or Lenten retreats; visitation of associations.

Addresses and Discussions

The conference sermon by Rev. E. M. Noyes of Newton Centre was upon "The Continuing Christ," a timely presentation of the true source of power, sounding the keynote of the conference topic, "Building Up the Local Church." Rev. F. W. Hodgdon of Boston presented the cause of the Board of Ministerial Relief and the delegates responded with $163.55. A most helpful Communion service was conducted by Rev. G. E. Cary of Haverhill.

Tuesday morning was given to addresses upon "Recruiting the Membership" and "Building Through Education." Rev. C. H. Baldwin of Easton, who received during the year 228 members, brought suggestions from his nearby rural experience.

For the urban field Rev. J. L. Mitchell, twenty-three years in Attleboro, gave breezy advice, stressing with wit and anecdote the value of popularity, possibility of antagonism to newcomers, and the uses of pastoral visitation. The second subject was reported through more than 50 churches under the guidance of Rev. Vaughan Dabney, Dorchester, making a symposium of great importance. The session in its large attendance testified to widespread interest. Prof. G. A. Coe of New York asked what is worthy of religious education, and made clear that it was too often paralyzed through unwillingness to follow Christ.

The Home Missionary Society, Dr. E. H. Bigelow, Framingham, presiding, observed its 125th anniversary with an interesting review since 1799 by Sec. J. J. Walker. Originally it was "a Society of Massachusetts men." Its first missionaries went to western New York and northern New England. The era just closed under Dr. F. E. Emrich, now secretary *emeritus*, the historian characterized as one of fellowship. The trustees paid high tribute to the 20 years' service of the former secretary. During the year the Society has served 177 churches and other fields, 61 of them non-English speaking, in 12 languages. Three churches gained self-support. The Stone legacy now available is to be devoted to increases in pastors' salaries. The Society accepted an act enabling it to hold property and funds up to five million.

Messages from the field were brought by Rev. J. B. Hanna, Massachusetts Agricultural College Student Secretary, who gave interesting experience as campus chaplain. Rev. T. E. Nordberg, Everett and Malden, assured the Society of its right to believe that money expended on Swedish churches was profitable. Dr. Raymond Calkins, Cambridge, gave a tonic charge of sensible optimism to meet the disparagement of current periodicals and critics, citing numerous reasons why this is a time of heartening and courage. "The critic has too often a supercilious and decayed mind."

Prior to the Tuesday evening session banquets were held: 300 young people at Porter Church, Robert Miner, Malden, toastmaster, on the theme, "The Development of the Individual in the Fourfold Life for Greater Service in the Church." A conference followed with the subject, "What Part Should the Young People Have in the Local Church?," Philip C. Landers, East Milton, presiding.

In the absence of Dr. C. S. Mills, detained by illness, the Conference heard with interest and enthusiasm an address by Bishop C. W.

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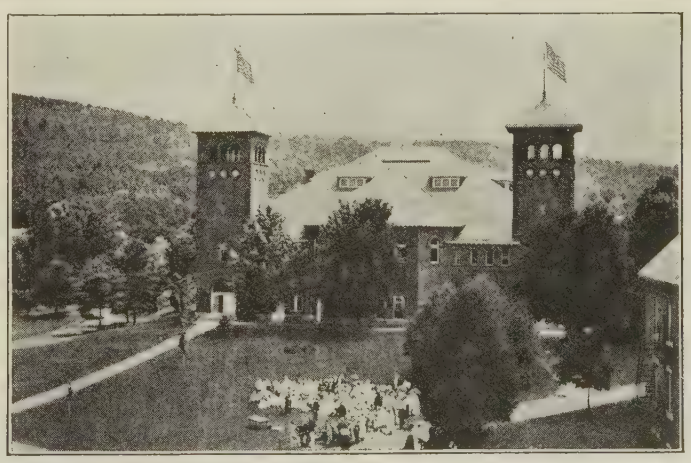

42ND ANNUAL SESSION 1924

Young Women's Conference	**June 20 to 28**
Woman's Interdenominational Home Mission Conference	**July 7 to 14**
Conference for Women's Foreign Missionary Societies	**July 14 to 22**
Conference of Religious Education	**July 23 to August 1**
General Conference of Christian Workers	**August 2 to 18**
Massachusetts Christian Endeavor Institute	**August 18 to 25**

Daily Bible Studies from June 10 to September 8

Addresses by leaders of the Christian Church in the United States and Great Britain and by world missionaries, among whom are: Drs. J. D. Jones, Fred W. Norwood, E. W. Gibbons, and J. Stuart Holden of England; J. L. Craig of Scotland; James Gordon Gilkie, Rockwell H. Potter, G. Glenn Atkins, Robert E. Speer, D. Brewer Eddy, Henry T. Clay, Henry Sherrill, and John Gardner.

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THE NORTHFIELD SUMMER CONFERENCES **Ambert G. Moody, *Secretary*** **EAST NORTHFIELD, MASS.**

Burns, Methodist Area, Helena, Mont. He pictured the pathos of men whom progress has left behind, and in vivid parable indicated how true this might be of the church.

The closing address was by Dean W. L. Sperry, of Andover Seminary. Upon the background of adventure in the discovery and ascent of Mount Everest, he emphasized "The Challenge of the Unachieved." In the moral and spiritual world the idea of God is the highest principle, by it we arrive to a proper technique of friendship, the essential need of Europe today. One may look from Mount Everest into the closed country of Nepal; and from the idea of God, individual, local, national, and international problems are only to be successfully approached.

Conference Business

A total of 324 delegates from 211 churches were reported present. The place of meeting in 1925 is Second, Holyoke, with Hon. Frederick Fosdick, Fitchburg, moderator; Rev. Charles H. Williams, Boston, vice-moderator. Other officers were re-elected with Rev. W. H. MacNair, Cambridge, chairman of the executive committee. Nine new members were added to the board of directors of the Board of Pastoral Supply. A commission of 15 was appointed to consider relation of Conference Missionary Committee, Home Missionary Society, Congregational Union, Boston City Missionary Society, and the local Associations. Eight trustees were chosen to the board of the Anti-Saloon League. The conference budget of $20,513 was adopted, and a levy of 13 cents per member voted. South, and co-operating Brockton churches, were heartily thanked in votes of appreciation.

As expected, numerous resolutions came before the business committee. The conference favored adjustment of immigration relations with Japan as between friendly nations; and opposed weakening or modification of the Volstead Act, advocating a strong movement for law enforcement.

The imminent topic of war came up for expression several times. Rev. R. W. Wicks, Holyoke, presented resolutions which were referred and later presented, then recommitted, and after careful consideration, finally adopted. They were read by the chairman of the business committee, Rev. E. I. Lindh, Quincy. A special committee was appointed to study the principles of Jesus on the subject and to canvass the churches for definite opinion.

W. P. L.

The Illinois Meeting

The 81st annual meeting of the Illinois Conference was held in First Church, Decatur, May 6-8. Almost 300 delegates from out of town were registered and the attendance was uniformly large from beginning to end. The leading speaker was Rev. Chester B. Emerson of Detroit, who gave four addresses on the general theme of "Making Christianity Real in Everyday Life." These addresses made it apparent that Congregationalism of the Middle West has had for a good many years in Dr. Emerson a great prophet who has been hiding his light under a bushel. He has a magnetic personality, he knows how to bring his audience into the proper spirit, he makes wit and humor his servants without allowing them to command him, the material of his addresses is of high order, and his manner is persuasive and compelling. His hearers at Decatur felt from the first that he was a personal friend and bade him good-bye at the close of his fourth address with some such feelings as people have when they are bidding farewell to a beloved pastor. Dr. Emerson has a great contribution to make to our churches and in all his work he is sane, reasonable, tolerant, and a brother beloved.

The conference sermon was delivered by Dr. E. B. Allen of Oak Park. He said in part: "Jesus Christ was the supreme optimist of his day. He faced all the facts of life, but was never discouraged nor defeated. The reason for his optimism is found in his unfailing confidence in God. He believed in the supremacy of truth. If we rely upon the great truths upon which he founded himself, we shall follow him in his optimism." It was a sermon that faced all the facts of the situation and yet was full of the spirit of victory.

Dr. W. E. Barton gave a review of "Twenty-Five Years of Congregationalism." He set forth the great changes that have taken place in the denomination in securing efficiency, but he challenged any one to prove that the changes had resulted in autocracy. Supt. C. C. Merrill gave a "Forecast of the Next Twenty-Five Years." "The real fight of the next 25 years lies in persuading men that there is a reality in religion, in bringing to our age the tremendous sense of the reality of Christ, in emphasizing the mystical side of life and the personal contact of the individual soul with God."

The conference held one meeting with the American Legion and heard several speakers from both bodies. Addresses on work being done for young people were given by Rev. E. L. Reiner, G. B. Waldron, E. J. Urch, M. R. Boynton, R. J. Locke, and by Edward Packenham of Galesburg. Miss Harriet E. Vittum of Chicago spoke on "Woman's Work for World Betterment," and President Kinley of the University of Illinois and four young people made addresses at the young people's banquet.

Dr. S. J. Duncan-Clark, editor of the Chicago *Evening Post*, spoke on "Why the Modern World Needs Religion, and What Kind of Religion It Needs." He made it plain that a religion of personal allegiance to Jesus Christ is the kind needed, with a great emphasis upon life and little upon a technical creed. Rev. C. W. Hiatt of Peoria gave an address on "The Minister as He Faces the Modern Problem of Personal Redemption, Both for Himself and for Others." Dr. Hiatt, out of his great life work in large churches in

Classified Columns

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this country and abroad, spoke in a most trenchant and helpful way concerning the minister's personal life of devotion. His call was to prayer, to devotion, to daily fellowship with the Master, and to putting the spirit of the Master into all the relationships to which the pastorate brings the minister. It was a beautiful benediction to a great conference meeting.

Rev. W. W. Patton of Rogers Park, Chicago, gave the address on war. It was a masterly presentation showing that he had considered the matter long and well—a forward-looking address, but one that took into account all the facts. This topic is of so great interest at present that the gist of his address is given here. He began with a plea for tolerance.

There are types of men who will never face the actual facts in a given situation with an open mind. They prefer to dwell in the realm of their personal likes and dislikes. This is so much easier than thinking. It is this spirit of intolerance that is a great menace in American life today. The practice of tolerance applies in two directions in the peace issue. It applies to the pacifists and it applies to the men who were in service. Personally, I am not a pacifist. I do not feel that they have gone to the root of the matter, but even though I do not agree with them, I respect them.

There is in certain quarters at the present time a tendency to disown and discredit any activity in the recent War. Some men speak of their share or others' share in it with an indirect implication of dishonor. The War was an evil; we all know that to be so now. Most of us realized it during the days of the War. There were mighty few men I knew who wanted to go into the War. They hated war, but they found themselves confronted with a situation and consciously chose what at the time they thought was right, and I think it is a fair question to ask whether they did not choose wisely. Granted that the world is in a terrible condition today in consequence of the War, still I wonder whether it would not have been in far worse shape if the United States had not gone in. I do not believe we will get very far by discrediting our past conduct. Wars do not spring into full being instantly, but are the result of many and varied causes and always go back to selfishness. My present conviction is that many of the proposals advanced looking toward the removal of war are mechanical devices to tinker with results instead of instruments to operate upon a cause. They are attempts at short cuts which overlook the preliminary steps. If war is the result of social selfishness and if we are all bound up together in that social selfishness, I do not see how when war comes we can do anything else but pay the price. To duck is to be a quitter. Christ said, "Blessed are the peacemakers," not blessed are the war-dodgers. A program in this peace issue must be positive before the fact has come, not negative after it is here. It must go to the cause, not attempt to wash our hands of the results, dirty and horrible though they may be. We need to bear constantly in mind in facing this complex problem of war that an ideal is seldom reached over night. It will do us no good merely to say that we want peace and then refuse to face the facts of life as they are in our day and generation. True leadership on the part of the Christian Church will recognize this, and while keeping the ultimate ideal in view will concentrate on the next step.

I hate war. I will do all in my power to remove the cause of war, but what my attitude at some future date will be toward a given war, will depend very largely upon the effectiveness of our attacks upon the cause of war in the interim.

Mr. Patton placed great emphasis upon the need for education and religion; education at home and abroad. "The way to secure peace is not by breaking down loyalty to one's own country, but by expanding one's loyalty to one's own country into a larger loyalty. True patriotism and true internationalism are not mutually exclusive."

Resolutions adopted by the Conference at the close of the address appear elsewhere in this issue.

The reports given by general workers Merrill, Spooner, Gammon, and Brooks indicated that the state program is going forward auspiciously. The conference raised more money in 1923 than ever before, and the number of members added to the churches was encouraging. The Pilgrim Foundation at the University of Illinois which represents the State Conference and the University Church announced its intention to go forward with its program of building and securing an endowment. Rev. Walter Spooner, the associate superintendent of the conference, will give special attention to this work. The missionary interests were well represented in the meeting in addresses by Miss Mary D. Uline of the W. B. M. I., Rev. John E. Merrill, Aintab, Turkey, and Dr. John R. Nichols, superintendent of the Chicago City Missionary Society. The Marion Lawrance Cup, which is given to the church securing the highest grade on the Pilgrim Standard, was awarded to First Church, LaGrange, Rev. E. A. Thompson, pastor, and the Robert W. Gammon Cup to the church at Neponset, Rev. C. E. Goddard, pastor.

Ohio to Extend Activities

The 72d annual meeting of the Ohio Conference met with Wellington, May 13-15. The Wellington church now completes its first century of life and service in the brisk and busy little city of the Connecticut Western Reserve. The church had not functioned with alertness recently, but the approach of the centenary aroused some of its members to new activity within the last two years, resulting in securing Rev. C. W. Recard, who will always be gratefully remembered as the founder of our prosperous Canton Church. Money was raised for betterments in the building, the salary was doubled, the benevolences were more than doubled, the membership was increased by over 100 members in the centennial year, and the State Conference was asked to meet and rejoice with the church.

The program included a notable centenary address by Ex-Moderator William E. Barton, a former pastor; an evening address of great power by Sec. C. E. Burton, a sermon of rare spiritual reach by Dr. Allen Stockdale of Toledo, and a banquet address by our new leader in Columbus, Dr. M. H. Lichliter, on "A Midlander in New England." In the removal from the state of Dr. Irving Maurer, the assistant moderator, Rev. W. J. Campbell of Youngstown, set the note of progress for the conference in the subject, "The Ampler Congregationalism." The conference was in a mood to criticize itself for the inadequate results of the year. Sec. G. LeGrand Smith, of the Cleveland Union, called attention to the fact that eight counties of the 88 in Ohio contained a majority of the people of the state, and the future trend was to make these counties the centers of population—and emphasized our neglect to occupy these counties and the necessity of beginning now to push our work here, in comity of course with other Protestant denominations. In an afternoon hour of lively interest, ten men and one woman suggested how our work might be improved. Supt. E. S. Rothrock in reviewing the year's work showed that while we had made much progress in equipment and benevolences, we had failed to grow in membership. Rev. J. A. Schmink, pastor-at-large, outlined the new plans for the state-wide every member canvass, and the trustees, responding to the demand for pushing our work more efficiently, voted to add another general worker to be located in one of our central cities, to aid the district churches

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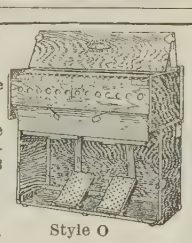
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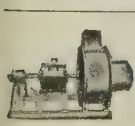
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more intimately. Plans for evangelism in cooperation with the National Council Commission were approved. The woman's hour was made profitable by Mrs. H. H. Hart for the homeland work, and Mrs. W. W. Brunner for the foreign work. Rev. Harold Cooper's address was the feature of an interesting program at the Young People's Conference. Dean Thomas Graham, and Prof. E. I. Bosworth of Oberlin, brought to the devotional services and the Communion a high note of spiritual power. Ohio Congregationalists face the future with a quiet confidence that they have a real service to render in the Kingdom of God, and propose to equip themselves for their task. D. F. B.

Louisiana Gathering at Lake Charles

The Woodbury Church served as a splendid host to the Louisiana Congregational Conference (colored), convening at Lake Charles April 2-6. The entertaining church feels greatly encouraged under the leadership of its new pastor, Rev. H. L. Lang. Mr. Lang was trained in our institutions and is well acquainted with our polity and usage. He has enthusiasm, consecration, and vision, and will doubtless furnish the type of leader needed by our group in the Woodbury parish.

Delegates and visitors were present from every church parish. The presence of the General Officers brought to the conference much of inspiration, enthusiasm, outlook, and constructive program. Evangelism, religious education, better educational facilities, both private and public, community welfare work, recreational facilities, formed the main topics of discussion for the state program.

An institute embracing the various phases of church activities also furnished an interesting feature of the program. Instructors in this institute were General Supt. Lawless, Pres. J. P. O'Brien of Straight College, Milton Williams, W. A. Bender, R. V. Sims, Field Worker E. H. Phillips and Dean James Hyslop of Talladega. The denominational program was presented by District Supt H. H. Dunn, Supt. Alfred Lawless, Jr., and Rev. E. H. Phillips. The conference sermon was preached by Rev. J. A. Herod of Abbeville. Mrs. F. W. Wilcox of the A. M. A. and Mrs. H. E. Lawless of Atlanta, district secretary of the Woman's Home Missionary Federation, brought inspiring and helpful messages to the women's organization.

Especial interest was taken in the Sunday school and Young People's Beecher League work. The report of the Older Boys' Conference attracted unusual interest. The conference adopted the national apportionment of $1,800 and voted to give financial aid to the missionary work in New Orleans, Bermuda, and Houma. It voted to take over the repair work of the Old Folk Orphanage Home of Lake Charles, formerly directed by E. B. Foreman. The Conference also voted its approval of the *Southern News*, and Rev. George Baker was selected to take subscriptions during the session.

The closing sermon was preached by Milton Williams of New Orleans. The following officers were elected: Moderator, R. V. Sims; vice-moderator, W. A. Bender; treasurer, W. W. Hadnott; corresponding secretary and registrar, Supt. H. H. Dunn; recording secretary, Rev. Milton Williams.

The next session of the conference will meet at Central Church, New Orleans.

Conference of the Carolinas

The seventh annual meeting of the Conference of the Carolinas was held in the fine old city of Salisbury, N. C., May 2-4. In this old section of the country the organized Pilgrim faith is new. There are in the two states only 15 churches, but the spirit of the meeting gave no indication of the newness and numerical limitations of the Pilgrim faith in these grand old states.

The attendance was quite representative of the churches. Fellowship means much because so much needed. Roads are good and delegates came in auto loads, two groups in autos coming from old Charleston, 256 miles distant.

It was a good program. Addresses of pastors and delegates were creditable. Speakers from beyond the state were Treas. C. H. Baker of New York; Pres. F. E. Jenkins of Piedmont College, Supt. Lewis H. Keller of Atlanta, and Dr. J. K. Browne, representing the American Board. There is fine progress in most of the churches under the leadership of Assistant Supt. F. P. Ensminger of the Northern Group of states. Notable is the progress of women's work under the efficient leadership of Mrs. F. P. Ensminger, secretary of women's work in the Southeast. Rev. Will O'Neill of Tryon, Rev. W. B. Graham of Albermarle, and Rev. S. M. Penn of Star were welcomed to the Carolina fellowship as new pastors. Rev. George H. Paddock of Charleston was elected moderator and Dr. W. B. Duttera of Salisbury registrar. L. H. K.

Church and Ministerial Record

Calls

CHANDLER, E. H., secretary of Twentieth Century Club, Boston, to Union, Taunton, Mass. Accepts to begin in September.

CROMER, J. C., Portland, Ind., to Ridgeville. At work.

CUTLER, A. E., Wahoo, Neb., to Stuart, Ia. Accepts.

KLOSS, C. L., acting pastor, San Mateo, Cal., to permanent pastorate, San Mateo. Accepts.

NOYES, F. I., formerly of Townsend, Mass., to Pelham, N. H. Accepts.

SCOTT, R. S., to supply Trent, Wash.

YOUNGMAN, W. H., Mill Valley, Cal., to Kenwood and Glen Ellen, Col. Accepts.

Resignations

BARKER, THOMAS, Adams and Friendship, Wis.

DAINS, C. H., Ripon, Cal.

HALE, H. G., Leyden, Brookline, Mass., after nearly 28 years, from the organization of the church.

WIGGIN, J. A., Cumberland Center, Me.

Installation

PHELPS, TORRENCE, *i.*, First, Kalamazoo, Mich., May 1. Sermon by Rev. F. F. Shannon; other parts by Rev. Messrs. J. W. Sutherland, P. H. Yourd, and E. B. Allen.

Accessions

	Conf.	*Total*
DISTRICT OF COLUMBIA		
Washington, Ingram Memorial	15	22
ILLINOIS		
Oak Park, First	72	123
INDIANA		
Indianapolis, Union	7	10
IOWA		
Marshalltown, First	16	43
Sioux City, First	51	87
MAINE		
Biddeford, Second	25	26
Bridgton, First	6	6
MASSACHUSETTS		
Fitchburg, Rollstone	20	31
Orange, Central	15	16
Reading	69	77
Revere, First	7	8
West Tisbury	4	4
MICHIGAN		
Grand Rapids, South	17	20
NEW YORK		
Binghamton	43	83
Ogdensburg, First	6	13
VIRGINIA		
Herndon		17
WISCONSIN		
Madison, First	41	81

Personals

BARTON, DR. AND MRS. W. E., of First, Oak Park, Ill., plan to complete their active labor in Oak Park, June 30. The formal ending of the Oak Park pastorate will be Aug. 31. They expect to spend the summer as usual at their summer home, Foxboro, Mass., and next winter to sail around the world, leaving New York on the S. S. *California*, Jan. 20. Dr. Barton has not as yet decided what he will do between Sept. 1 and Jan. 20.

GROVER, REV. AND MRS. R. B., North Petersham, Mass., were delightfully surprised at the parsonage on the evening of May 8, their 35th wedding anniversary, by a gathering of their parishioners. The occasion was a complete surprise, not even a radio whisper having reached them. The throng of people who arrived came in with astonishing alacrity, filling the lower rooms and hall, later taking complete control of the kitchen and dining room and serving

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refreshments of ice cream and cake. A beautiful wedding cake was presented to the happy couple, flowers to the "bride" and a charming hand-made box containing what appeared to be confections but later disclosed a gift of $100. But not the least of the evening's enjoyment to the "bride and groom" were the love and appreciation so evident in the congratulations and good wishes of which the gifts were but the symbol. After an evening of delightful social intercourse the company said good night and Mr. and Mrs. Grover recorded another red-letter day in their volume of memories.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

JULIA SOPHIE LOUD

Julia Sophie (Schule) Loud, wife of Rev. Oliver B. Loud, minister of the Forest Street Union Church, Methuen, Mass., passed to her reward at the parsonage, Tuesday, May 13, 1924, after an illness of several months.

She was born in Elk Grove, Ill., Jan. 29, 1876, daughter of Dr. Frederick William Schule and Sophie Henriette Marie (Kirchoff) Schule and was married at Lawton, Oklahoma Territory, in the First Congregational Church, where Mr. Loud was minister, July 5, 1906.

Mrs. Loud was a sensitive, gifted, and forceful Christian character, and early entertained the desire to become a foreign missionary, but found her opportunity for Christian service as the wife of a minister in home missionary fields at Lawton, Okla., and Vernal, Utah, and later by assisting her husband in the churches at Mittineague and Methuen, Mass.

Motherhood was also one of her ideals revealed in her devotion to her four children; Margaret Helen, who died in Oklahoma, Frederick Vickery, Oliver Schule, and Marjorie Alice, and when these three had all entered the Methuen High School she found herself a teacher there with them.

Besides her husband and children she is survived by two sisters, Mrs. Julius Schnoor of Chicago, and Mrs. G. K. Malcolm, of Philadelphia, also three brothers, Frederick W. Schule of Bloomfield, N. J., Major Paul A. Schule of Washington, D. C., and Hugo A. Schule of Chicago.

REV. IRA J. TRIPP

Rev. Ira J. Tripp, pastor of the Congregational Church of Hayes Center, Neb., died April 15, 1924, after a brief illness of two weeks. While helping with the excavation for the addition on the church building he received injuries which hastened his death, though he had been in poor health for years. He had served Congregational churches in Michigan and Colorado until going to Hayes Center, in July, 1923.

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General Association of Congregational Ministers of Connecticut, United Church, New Haven, June 10.

Northern New England School of Religious Education, University of New Hampshire, Durham, N. H., July 14-21.

Placerville Assembly, Placerville, S. D., July 16-22.

State Conferences

Colorado, Colorado Springs, June 20-23.
Montana, Billings, July 18-20.

Northfield Summer Conferences

Young Women's Conference, June 20-28.
Women's Interdenominational Home Mission Conference, July, 7-14.
Conference for Women's Foreign Missionary Societies, July 14-22.
Conference of Religious Education, July 23-Aug. 1.
General Conference of Christian Workers, Aug. 2-18.
Christian Endeavor Institute for Massachusetts, Rhode Island, Connecticut and Vermont, Aug. 18-25.

Missionary Education Conferences

California, Asilomar, July 11-21.
Maine, Ocean Park, July 1-10.
New York, Silver Bay, July 5-15.
North Carolina, Blue Ridge, June 27-July 7.
Washington, Seabeck, July 25-Aug. 4.
Wisconsin, Lake Geneva, July 25-Aug. 4.

Y. M. C. A. Student Conferences

Colorado, Estes Park, June 6-16.
Missouri, Hollister, June 6-16.
North Carolina, Blue Ridge, June 17-26.
New York, Silver Bay, June 12-19.
Washington, Seabeck, June 13-22.
Wisconsin, Lake Geneva, June 13-22.

Young People's Conferences

California, Claremont, June 30-July 7.
Colorado, Colorado Springs, June 16-25.
Connecticut, Storrs, June 27-July 7.
Idaho, Smith's Ferry, July 30-Aug. 6.
Iowa, Grinnell, June 13-20.
Illinois, Tower Hill, Mich., June 21-28.
Kansas, Twin Mounds Park, July 9-17.
Massachusetts, Northfield, July 23-Aug. 1.
Michigan, Olivet, June 20-28.
Minnesota, Northfield, June 24-July 1.
Montana, Billings, July 12-21.
Nebraska, Crete, June 7-14.
North Carolina, King's Mountain, (Colored), June 10-20.
North Dakota, Valley City, June 21-28.
New York, Blairstown, N. J., (Eastern) July 19-28.
New York, Cook Academy, Montour Falls, (Western) June 27-July 7.
Ohio, Lakeside, July 7-13.
Pennsylvania, Pennsburg, (Middle Atlantic) Aug. 1-11.
South Dakota, Black Hills, July 16-22.
South Dakota, Waubay, July 7-13.
South Dakota, Yankton, July 26-Aug. 2.
Washington, Seabeck, July 18-25.
Wisconsin, Chetek, (Northern Wis.) July 5-11.
Wisconsin, Green Lake, July 5-11.

Boston Ministers' Meetings

Dr. W. E. Gilroy, editor of *The Congregationalist*, spoke to the Boston ministers, April 7, on "An Editor's Reflections on the Ministry." His views of the pastoral office after being on the outside for two years were interesting and valuable. He considers that the average faithful, sincere pastor works harder and under a greater strain than the business man or any other professional man. To preach effectively there must be a vital contact with the lives of the people. Freedom in the ministry as elsewhere is largely a matter of taking it and paying the consequences.

On April 14, the Monday of Holy Week, Dr. A. D. Leavitt, of Harvard Church, Brookline, preached a deeply devotional sermon. Dr. Leavitt emphasized the victories that Christ has won for us. Whatever sterling elements of character we possess, and on which we sometimes pride ourselves, have been won for us by the battles that our forbears have waged.

Hon. Frank G. Allen, president of the Massachusetts Senate, addressed the Ministers' Meeting April 21. He described the advantages of the budget system and the work of the auditing department of the state. Massachusetts is the only state in the Union that has reduced its debt in the last four years. We have the best educational system up to the age of fourteen years of any state. The death rate in 20 years has been reduced from 185 to 85 in 100,000. It is planned this year to examine every pupil in the public schools for malnutrition and preventable diseases. "It is my observation that business is on a higher moral level and political office-holders are more honorable than in the past."

On April 28, the Ministers' Meetings of the different denominations of Greater Boston united in the service arranged by the Church Federation. Pres. N. R. Wood of Gordon College, and Dean Willard L. Sperry of Harvard Divinity School, spoke on "Points of Agreement and Difference in Christian Belief Today." There was a large audience. President Wood spoke of the conservative, or "evan-

(*Continued on page* 703)

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THE MISSIONARY SOCIETY OF CONNECTICUT, a Constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

(*Continued from page* 701)

gelical," position that accepted certain points of view as helpful to the development of the most vigorous spiritual life. Dean Sperry spoke of the attitude of the "liberal" that began with the few things that were "certain" and reached out after the God who was reaching out after us. Both speakers read the Beatitudes a hundred times to the story of the virgin birth once, and both emphasized "following the Christ" rather than "accounting for him." In the afternoon, Principal Jacks of Manchester College, Oxford, editor of the *Hibbert Journal*, gave a description of an experiment at Manchester College in the co-education of theologues and laboring men. Each group had certain required studies that were elective for the others. Each group helped the other and the experiment may be productive of large results.

President Samuel V. Cole of Wheaton College addressed the last Ministers' Meeting of the season, May 5, on "The Humanities: Their Place and Ethical Value." Dr. Cole compared nations that had developed the ideal side of life with others and discussed their influence on civilization. In concluding, he spoke of the subtle dynamic force that comes from the union of idealism and practicalism. "Don Quixote and Sancho Panza should travel together." "We need the power both to hear the sound of the thunder and the voice of the angel along with it."

The following officers were elected for the ensuing year: President, Dr. Henry J. Kilbourne; vice-president, Rev. Henry F. Smith; secretary, Rev. Harold L. Stratton; treasurer, Rev. Hubert E. Beckwith; executive committee, the officers and Revs. Albert B. Coe, Albert J. Madsen, Henry J. Lee.

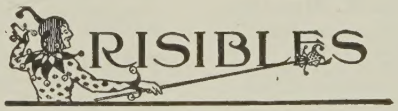
An Investment in Leadership

(*Continued from page* 693)

The summer conference affords rest and recreation, so that one need not hesitate to devote to it a part of one's vacation period. Many find it the best sort of refreshment. The class work, while not burdensome, is of high standard. Best of all, to many, is the opportunity for fellowship and acquaintance with choice spirits, among the missionary leaders from all parts of the world.

We commend the summer conference as one of the best possible investments in leadership. There are numerous churches that have found it to be one of the best investments of any kind that they have ever made.

Full details about any of these conferences may be secured by addressing our own Department of Missionary Education, 14 Beacon St., Boston, or the Missionary Education Movement, 150 Fifth Ave., New York City.



Minister's Wife—"Wake up! There are burglars in the house."

Minister—"Well, what of it? Let them find out their mistake themselves."—*College of the Pacific Weekly.*

A man had just arrived at a Virginia resort. In the afternoon he was sitting on the veranda, when a handsome young woman and her six-year-old son came out. The little fellow at once made friends with the latest arrival.

"What's your name?" he asked. Then when this information had been given, he added: "Are you married?"

"I am not married," responded the man with a smile.

At this the child paused a moment and turning to his mother said:

"What else was it, mama, you wanted me to ask him?"—*Scratch.*

A young business man and deacon in the church was going to New York on business and while there was to purchase a new sign which was to be hung up in the front of the church advertising a new movement in the church. He copied the motto and dimension of the sign but went to New York and left the paper in his coat at home. When he discovered that he had left the paper at home, he wired his wife, "Send motto and dimensions." An hour later a message came over the wire and the young lady clerk who had just come from lunch and knew nothing of the previous wire, fainted. When they looked at the message she had just taken they read: "Unto us a child is born six feet long and two feet wide."—*Yellow Crab.*

American Congregational Association

owns and maintains the Congregational House (costing over $700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

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W. L. CARVER, *Supt.*
8 Beacon St., Boston, Mass.

The Congregationalist

Continuing
The Recorder and *The Advance*

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